

CONVERSATIONS ON SPIRIT DIVINE

P A R T I I I

SWAMI VISHADANANDA

SRI RAMAKRISHNA ASHRAMA

SRI RAMAKRISHNA NAGAR, P. O.

OTTAPALAM. 3

KERALA STATE, INDIA.

All rights with Sri Sharada Ashrama

Sri Ramakrishna Nagar P.O.

Ottapalam founded by the author

December 1968

PREFACE

There were certain publications brought out by this author in a wonderful manner by hearing dictations from a distinct voice. Due to the peculiar nature of hearing dictations and then writing, there is no authority of changing what is written once. More over this author is in no way interested in the publication as he was unwilling to bring out books in his name. Due to the influence of the Being who is dictating, the author had to act as directed by Him. There are many repetitions of descriptions about causal state of the cosmic existence and other details in these books, but those repetitions are unavoidable due to the most abstruse nature of the topics dealt with and due to the unique method of writing. The author is not willing to rearrange those ideas as he is not in a mood to attend all those details. It is indeed difficult to explain different states of consciousness shining in a man who is in trance. This author is in a peculiar state of trance due to the influence of divine powers shining in his consciousness. These powers do not allow the divine Being who is dictating to

arrange ideas after writing as they think that the method of revelation is hearing only. However various descriptions and declarations will make the matter clearer.

Still another difficulty was felt in writing these books. In spite of the attempt to dictate them in calm mood, wonderful power manifestations interfered and there was a flow of dictations from the invisible Being who dictated these books. It was impossible to arrange ideas and bring out proper sentences due to these disturbances. All these were new developments unthought of by the Being who is dictating. It is now understood that these powers did not like these publications. These are glories from Savithri Mandala (Kingdom of God) who want to maintain differentiations. The advent of Sri Ramakrishna from the state of Saguna Brahman and the advent of the divine Being who dictated these books from the highest divine sphere in Brahman were as ordained by the divine authority who ordains wishes of Brahman. Sri Ramakrishna's life was being guided by a voice developed from cosmic consciousness or Mother Divine to make Him evolved as

universally acceptable cosmic divinity beyond all differentiations of caste, creed and nationality. He attained that state of divinity and the work of establishing universal conception of Godhood was entrusted to the divine Being who dictated these books. By divine ordination understandable developments took place and that divinity who lived as Swami Vivekananda could declare universally acceptable principle as God or the object of worship before a parliament of religions in Chicago. It is noteworthy that that assembly was unique and the like of it will never assemble again. Divine powers or glories of the Kingdom of God did not like all these developments under the guidance of the power of the Kingdom of Brahman.

It may be understandable to readers if all these can really take place. Any one can see oppositions and obstructions created by men who are conservatives for all developments in this world aimed at universal religious renaissance and universal conceptions. Similar growth will take place in higher regions of spirit also as the effect of developments here. These powers are appe-

-aring to obstruct, publication of these books as these books are aimed at bringing up developments of universal conceptions about God and the Kingdom of God. Electronic state of existence is beyond differentiations and that region is full of divine light. Those souls who follow universal principle as God and who maintain perceptions and conceptions of divinity beyond differentiations will attain the state of electronic radiations where they will be in communion with cosmic divinity beyond all narrowness and differentiations. The state of electronic radiations will be beyond all manifested Godhoods and that state is nuclear or causal physics. Energy is spirit in vibrant state. All other powers are developed from energy. Electronic state is the causal state of the cosmos and that is Saguna Brahman. 'Vidyut' is the name of that state of power known to ancient sages of India. All practices bringing up divine state of consciousness capable of attaining Saguna Brahman are known as 'Brahma Vidya Meditations'. These powers stand as obstructions in the path of those meditations. These may glorify the Kingdom of God having differentiations and declare that God in that

state alone is to be worshipped. These will denounce all other methods of spiritual practices and uphold path of devotion leading to personal God as the highest and the best. This volume is brought out to show that devotional practices also are rational and developing scientific powers in course of practice, and this publication tries to establish new conception that devotion can lead one to the highest salvation. The highest Nirvikalpa state of Samadhi also can be attained by following the path of devotion with evolved conceptions. These powers agreed to adhere to their own duties and be away without disturbing before beginning the writing of this volume, but they violated their undertaking and interfered in writing. However the book is completed. The Divinity who dictated the book is wondering at the state of existence of manifested glories of the Kingdom of God and He is in the know of various cosmic secrets from these wonderful powers. Power regions are existing and there are divine and diabolical powers as glories of those regions. All these secrets were unknown to him before this attempt began as he was ever in communion with Brahman. Powers and

glories of Brahman are below the state of sublime divinity in Brahman. In spite of his unwillingness these powers introduced various descriptions in this volume about power developments in spiritual life. Powers are the authorities for all those details.

There will be one more volume on spiritual knowledge to be brought out after some years as already declared. This volume is an offering of the Divinity who dictated these books at the feet of the supreme God or cosmic divinity existing evolved as sublime divinity beyond all differentiations in Brahman as conceived by Him in the light of the life and teachings of Sri Ramakrishna.

THE AUTHOR.

CONTENTS.

	Page.
Preface:	
1. Divinities of various orders ...	1
2. The Kingdom of God ...	41
3. Path of devotion ...	84
4. Devotional Practices ...	122
5. God-intoxicated Consciousness ...	232
6. God-realization ...	253
7. Divine developments ...	276
8. Absolute existence ...	290

CONVERSATIONS ON SPIRIT DIVINE

Part III

DIVINITIES OF VARIOUS ORDERS

DISCIPLE— Swamiji, you wanted to publish certain books on divine knowledge harmonizing spiritual science and material science and also different faiths and religions of this world. You told me that divine powers are to give revelations about cosmic secrets. These voices that we hear from invisible beings who call themselves divine powers are making obstructions and interfering with the work of writing. I am astonished to see such wonderful phenomena of divine plays while writing these books. Do these powers consider these declarations in these books as something against them? I am really desirous of knowing why they do like this.

SWAMIJI— I have told you that there are two sets of divine beings. One is

individual souls known as eternal beings and the other is divine powers existing as manifested beings from cosmic divinity. There are angels of the Kingdom of God according to certain religions. Hindus call them Nithyas or eternal beings of Vaikunta and Brahmaloaka. There are eternal beings of various orders existing in higher regions in this cosmos as mentioned by me as Devas, Yakshas and others. Some of these eternal beings are known as Iswarakotis (associates of God) or Parshadas of God residing in the plane of god-consciousness and some are Yakshas or Nithyas (angels) guarding the boarders of different states of existence. Iswarakotis and Parshadas of God accompany God - Incarnations to play with them as human associates as we hear in the case of Lord Rama and Lord Krishna. Sri Ramakrishna said that four of His Sanyasin disciples were Iswarakotis meaning that they were divine beings existing as glories or associates of God. I have already described that there are Devas, Yakshas, Kinnaras, Gandharvas, Bhairavas and others existing in heaven and Bhuvarloka (finer states of atomic powers existing just beyond the gross universe are Bhuvarloka and then heaven)

to carry on divine duties. These eternal beings exist in all regions of matter beyond the gross universe upto Chinmandala where spirit develops its glory as matter. There is another set of divine beings existing manifested from the most wonderful cosmic divinity known as god beyond all differentiations These divine beings are called divine powers (shakthis) and they too exist in all states of existence beyond and below this gross universe to conduct cosmic duties. Divine powers existing manifested in the Kingdom of cosmic consciousness or electronic state of existence ordain new developments in any part of the cosmos and they give revelations to sages and saints on developments and adjustments suited to time, place and causation. Eternal beings or angels give revelations on divine knowledge and spiritual practices and they accompany incarnations of God as described in epics.

DISCIPLE-- These divine powers of the highest region also may probably make obstructions in spiritual practices. I think that these powers are duping powers.

SWAMIJI-- Yes, they are generally trying to misguide men in various ways. It

is said that the power of Mahamaya is ununderstandable. Mahamaya is appearing from Brahman as its own glory and it is from this ununderstandable wonder that all material powers are manifested. You can now understand that materialism is shining manifested from Mahamaya and human beings are being duped by Mahamaya in everyway. Those who can fight with this wonderful power alone will get revelations and guidance from divine powers existing in cosmic-consciousness or Chinmandala. These powers will reveal knowledge about Brahman only. Brahma Vidya or meditations giving attainment of Brahman alone will be revealed by these powers of electronic state or Saguna Brahman.

DISCIPLE-- Sri Ramakrishna did not fight with Mother divine. He attained Brahman by the grace of His Mother Divine only.

SWAMIJI-- Yes, He attained Brahman, but He had to fight with His Mother for years together for God-realization. Attainment of Brahman also was obstructed by His Mother Divine. His Guru (preceptor)

had to press Him again and again to annihilate the conception of Mother so that He could go beyond. Sri Ramakrishna dedicated Himself to Mother Divine and it was Mother who led Him to Brahman through different states of experiences. Yet, He had to pass through all these fights. His life was meant for the good of men in the world. Those who want personal salvation may have obstructions in their attempts and they too can conquer all powers if they are bold. These powers make universal adjustments and reveal such knowledge about God. They stand beyond sectarian conceptions as they are possessors of cosmic consciousness. Divine powers existing in Brahmaloka are having consciousness of sectarian conceptions. They are known as Savithri Sakthis or divinities of Brahmaloka, These are manifested glories as individuals existing in Brahmaloka and they too give revelations about Brahman. You will be wondering to hear that these powers also try to obstruct human souls from going into higher regions of existence. Heroes alone can go higher and higher to divinity fighting with these powers. In the lower regions of Brahmaloka there are powers existing as glories of

personal Gods. They glorify that particular God as whose glories they exist. This lower region of Brahmaloaka is known as Vaikuntha among Hindus where different spheres of different personal Gods also exist as glories of Brahman. Divine beings or Nithyas and divine powers existing in different regions glorify the divinity prevailing in those states reveal knowledge about the experiences and Godhoods of those states and reveal practices and observances leading men to such states of experiences. It is indeed ununderstandable why these powers and divine beings obstruct human souls in their march to higher states of experiences.

DISCIPLE-- I do not understand what these states of experiences are. You say that there are different states of experiences and you call them states of existence. Again I hear the word 'The Kingdom of God' and 'The kingdom of heaven'. Different regions were described as Bhuloka,- Bhuvarloka, Swargaloka, Maharloka, Janarloka, Thapoloka, Sathyaloka or Brahmaloaka and Chinmandala consisting of Chilthala and Chilpada upwards and dark regions of Athalam, Vithalam, Suthalam, Mahathalam

Rasathalam, Thalathalam and Pathalam as nether states of existence. I am sorry to say that I do not understand all these clearly.

SWAMIJI-- You know that Brahman the Absolute exists as all pervading and all- embracing principle as existence infinitum. There is a state beyond this principle which is sublimity of divinity only. I may say that this declaration is something new. Yet I have to tell you that such a wonder is existing beyond the non-dual state of Brahman and that divinity is the life-giving, all-supporting, all-pervading wondrous sublimity of divinity untouched by matter. Brahman as you know is the principle which is the source of all powers and that principle is shining through different regions of existence as differing divine powers known as Pranavamayi, Savithri, Gayathri, Sandhya, celestial power, material power, and terrible powers of lower regions. You may now ask me what these new declarations are as these are the revelations we get from these powers.

DISCIPLE-- Yes, I hear all these declarations from these powers who are dis-

turbing us. How can I accept their declarations when they are trying to dupe all.

SWAMIJI-- Yes, it is true. They reveal knowledge through symbolical dramas only. You know that Sri Ramakrishna used to get such revelations from His Mother Divine. He used to see wonderful divine visions and from those visions He used to get divine knowledge. Kenopanishad and Kathopanishad are considered as very sacred and they are teachings through such dramas. These powers accept wonderful methods to reveal knowledge about ununderstandable divinity. You are displeased with their methods, but I get wonderful enlightenment from their declarations. Indeed these are duping powers and I too hate this method of revealing knowledge.

DISCIPLE-- Do you think that they are really giving revelations?

SWAMIJI-- Yes. They are giving real revelations. You have heard about sublime divinity existing beyond non-dual Brahman and their explanations about that divinity. It is not one power or principle. It is not oneness even. Unexplainable is the state

of that divinity unpolluted by matter. It exists everywhere as wondrous divinity. Any manifestation of divine glories or personalities needed in any state of existence suited to time, space and causation are manifested wonderfully in the glory of this divinity. Sometimes divine manifestations will try to establish different faiths upholding contradictory views. You know that Lord Buddha was such a manifestation of divinity. Just after His time Lord Christ appeared with entirely differing views about God and human life. Sankara, Ramanuja and Madhva are messengers of God having differing views. If the highest divinity is one principle or power it ought to cause advents of messengers to spread one kind of message at all times. There are different states of existence and in all of those states there are wonderful manifestations of Gods and Goddesses from that ununderstandable divine source. They may manifest different aspects, different powers and glories in the glory of that divinity. That wonderful divinity is existing everywhere as wonder of wonders and in the glory of that divinity wonderful developments take place in infinite manners. This is the essence of the

revelation they give and I think that this is correct and in conformity with the Vedantic teachings. Vedanta declares that there is an existence beyond the manifested state of Brahman and that existence is ununderstandable and wonderful. Manifested Brahman as declared by Upanishads may be wonderful development from that state of existence. Now these powers say that that state of wonderful divinity is existing unconnected by matter always and is changeless. They mean that the manifested Brahman is also existing in eternity and all changes and vibrations take place in that Brahman only. Wish of Brahman originates there and all powers originate from that wish. Sublime divinity beyond manifested Brahman is existing everywhere. It cannot be said that it is oneness or one principle as it is beyond understanding. It is everywhere and it is the supporting and sustaining divinity of this manifested Brahman and the cosmos with all its states of existence. Manifested Brahman which is the source of visible and invisible universes is existing in eternity as one and non-dual principle manifesting different powers and activating those powers as invisible spirit.

All gods and goddesses and all in individual souls of all categories are developments and manifestations from manifested non-dual Brahman. We do not find proper description about unmanifested Brahman in Vedas and Upanishads. It is stated that in the beginning it was naught and that from darkness all these are appearing. These powers declared so in those days and now they say that the highest and unmanifested state of Brahman is sublime divinity untouched by anything else and is co-existing with nondual Brahman in eternity. These powers do not know what is the real state of Brahman as they are developments from a lower stage. They declare knowledge when they are vibrant in a wonderful manner.

DISCIPLE-- Do you mean to say that whatever they declare in a divine mood will be true?

SWAMIJI-- I do not mean to say that all such declarations will be true. Truth will be one only, but we see differing descriptions about God and His states given in different religions and scriptures. Angels or divine powers give revelations and messages from God. We find no harmony in their

declarations. We can understand differing declarations suited to different ages and places but we do not find harmony in declarations even about the highest stage. These powers exist as manifested glories in wonderful electronic state of existence which is known as the state of Saguna Brahman or the state of cosmic consciousness. There are manifested glories existing in the state of Brahmaloaka also to give realizations and revelations. These powers of Brahmaloaka will be chanting Vedas, helping individual souls for conducting sacrifices and worships in that astral state, singing glories of God and giving trances of various orders. It is they who give Bhava- Samadhis to aspirants in the path of devotion. They can play wonders in that state of Brahman-consciousness and God-consciousness in giving divine experiences. Brahmaloaka is really the state of Brahman-consciousness although Chinmandala or electronic state is said to be the state of Brahman. Vaikunta is the state where one can have God-realization and the experience of God-consciousness. These powers residing in these states are manifestations from the wonderful divinity reigning there under the name Savithri Sakthi. Vaikunta is considered as the abode of

*

Vaishnavi Sakthi by devotees. Vedic name for Vaishnavi Sakthi is Savithri Devi. There is a wonderful state of divinity manifested from Spirit and reigning in those states of atomic power and that divine power is called Savithri Sakthi by sages of India. Differing kinds of divine powers of different orders develop in infinite divinity of Brahman due to the state of material powers prevailing in different regions and they are called divine powers or Devis. We know that different chimneys can spread and vibrate different lights around a lamp. Similar is the case with divine vibrations and powers in Brahman. The highest neutronic power development from Spirit takes place in Chilpada and the divinity radiating in that state of development is called Parasakthi or Brahma Yoni, The same power is known as Brahmanandamayī by the knowers of Brahman. This neutron of material science is called Moolaprakrithi by Hindus. Electrons and protons develop from neutron due to the wish of Brahman. Neutron is a substance beyond all vibrations and when the same substance becomes vibrant by the wish of Brahman it itself is appearing as electrons and protons. These electrons and protons are charges for

the development of elemental powers and elements. I am explaining these principles in a way tallying with the declarations of ancient sages. They divided matter in different substances of differing character minimising the number of divisions as much as possible. Modern science may go into details as they are going on making researches after researches and that science may discover any number of new particles of differing character. Ancient sages did not undergo researches in those days. They heard all these details from divine powers and divine beings as you hear now. Those voices had to explain in a way dividing matter as many substances so that those sages could get convinced then. Even now we find those declarations rational and tallying with modern discoveries of material science. Modern science could not find out the most wonderful divinity or Spirit Divine existing beyond all material powers, as Spirit is beyond all researches. However there will be a time when scientists will boldly accept that there is an existence beyond all material powers which is the essence, substratum and sustaining principle of all that is matter. We need not now go into details of divisions and

subdivisions of matter. Ancient classifications were sufficient for gaining knowledge about the ingredients in different objects in this cosmos. Electrons and protons were called Vidyut by them. Electronic state of existence was called Vidyunmandala or state of Saguna Brahman. You know that Saguna Brahman is called Mother Divine of the cosmos as it is the source of everything. Material science also declares that electronic state of existence is the source of all that is visible and invisible in this universe. Just as a light is shining through the particular kind of chimney wonderful divinity of Brahman is shining through most fine and bright matter of that state as divine glory of Brahman. That wonder of electronic state is God impersonal. It is in a way, light divine and it itself is Mother Divine. The power of God in that state of Mother Divine is known as Pranavamavi Sakthi which is the mother of Savithri Sakthi. Electrons and protons develop Hydrogen and other elemental powers. According to sages of India sky elements and Prana are of eternal nature. This may be taken as space and force. From vibrations produced by Prana and sky, heat and light in the form

of fire elements are developed. Sound alone is existing in Chinmandala, electronic state, and that sound vibration in that state is called Pranava Nada (sound of 'Om'). Nadini is a name given to Pranavamayi Sakthi by the followers of Thanthra. Nadini Sakthi means sound producing power reigning there and we know that electronic state is the medium to transmit all kinds of sounds. In the region where fire elements are developed from sky and Prana there are developments of fine ether and air elements as well. That is the region where forms are developed. That is really the region where atoms get developed and that state is called Bindu Mandala by Hindus. Bindu means atoms. These atoms cause developments of water elements and earth elements in course of developments of the cosmos. In the lower region of the state where fire elements prevail there is a divinity or divine power reigning under the name Gayathri Sakthi.

DISCIPLE-- Kindly explain if eternal sky and Prana are different from ether and air

SWAMIJI-- Eternal sky is cosmic vacuum and it is entirely different from

ether that we generally speak as sky. Ether is a substance of matter while vacuum is free from all substances. Some say that this infinite space is Brahman as it is wonderful and capable to produce this cosmos. I say that the sublime divinity existing everywhere in this infinite space is Brahman. Space is the glory of Brahman. Prana is another glory of Brahman existing all-pervading in space. Air is only a material substance activated by this Prana which is the source of all powers and activations. Prana and space exist in eternity and sublime divinity is a wondrous existence beyond these glories. This sublime divinity is ununderstandable and unexplainable life giving wonder.

DISCIPLE-- I did not understand what Para Sakthi is and what other Devis of lower regions are.

SWAMIJI—Sakthis are the sources of various developments and various objects. Devi means Mother Divine, the source of everything in the cosmos. As all objects are born from these powers, powers are treated as Devis. Parasakthi is the Devi reigning in neutronic state where Spirit becomes

matter. The same divinity becomes Chitsakthi in electronic state or Vidyunmandala. Savithri Sakthi is reigning in Brahmaloaka where five elements develops and exists as predominant power. In the lower region of the state where fire element is predominated there is a Sakthi under the name Gayathri Devi.

DISCIPLE-- May I understand that electronic and elemental powers associated with Spirit are treated as Devis?

SWAMIJI-- Electrons and protons are material powers only. They cannot be Devis. Wonderful developments are taking place from Brahman from the contact of spirit and matter. I told you that spirit develops as matter in Brahman and that state of development is called Parasakthi manifesting state. Parasakthi is a wonderful divinity manifested from Brahman, but it is having Moolaprakrithi or neutron as its own glory. Some consider the spirit alone of that state and say that it is Parasiva. The state of matter becomes vibrant, probably as activated by Spirit and then the spirit is Lord Siva of formless nature. According to scientists neutron will develop

as electrons and protons when vibration sets in. In that state of electrons and protons the wonderful divinity called Parasakthi manifested as Chitsakthi and that Sakthi is known as Mother Divine. Well developed and manifested state of Parasakthi is Chitsakthi and all these Sakthis or divinities and material powers considered together is known as vidyunmandala or Saguna Brahman. Some say that the contact of spirit and matter in Brahman causes development of a mysterious power called Mahamaya. This Mahamaya is treated as the source or mother of Parasakthi, Chitsakthi and other powers of divine and material nature. All souls of all categories are glories of Mother Divine who is real God and ordaining principle. Savithri Sakthi is originated from this Mother Divine who is all pervading wonderful divinity. Mother Divine when she shines through atomic states of different powers as different divinities is known as Savithri, Gayathri and other powers of lower regions. Parasakthi is Brahmayoni and Chitsakthi is Brahmavidyamayi. There is no possibility of developing personalities or forms of deities in that electronic state or Saguna Brahman

It is the most wonderful state of cosmic divinity. Lower regions are having presiding deities symbolizing the state of divinity prevailing in those regions as those regions are of atomic powers.

DISCIPLE-- Do you mean to say that there are manifested glories of light divine existing in the state of Brahmaavidyamayi or Chitsakthi and in the state of Parasakthi or Brahmayoni and manifested personalities existing in lower regions?

SVVAMIJI-- I do not mean to say that such symbols are existing in every region. Chinmandala or the state of Saguna Brahman is a state of wonderful divine light. You know that wonderful light is the cause of knowing that state as Vidyunmandala. The divinity known as impersonal God reigns in those states and that God is considered as omnipotent, omniscient and omnipresent. He is real Narayana or Vishnu. There are personal Gods and deities existing in the lower region known as the Kingdom of God or Vaikunta. All those deities are manifested glories of the cosmic Godhood.

DISCIPLE-- I think that personalities are existing as symbols of different aspects of Brahman in the lower region.

SWAMIJI-- Yes, you may say so. Really they exist as manifested glories of Brahman so that men can worship and follow. Brahman is unconceivable by majority. Vishnu, Siva, Kali, Durga and other deities are existing in the kingdom of God to bless followers and devotees as I said so far. They are manifested personalities from the wonderful Savithri Sakthi of atomic state. There is no possibility of personalities or forms manifesting from Pranavamayi Sakthi or Chitsakthi. You know that Sri Ramakrishna underwent wonderful spiritual practices to realize the real state of Mother Divine. He got that astonishing experience of divine light and lost His consciousness in Samadhi. From His experience you can know that wonderful divine light is Mother Divine. Such a symbol for wonderful divine light or Mother Divine cannot exist anywhere. Those great souls who attain Brahman will have the same experience as that of Sri Ramakrishna and they will be in Samadhi after attaining that state of experience in Brahman. Whenever they get awakened from Samadhi they may have Brahman

consciousness awakened and similar experiences again. This state of existence is called the ocean of Satchidananda (divine bliss). The experience in this state is wonderful, full of peace and blessedness. Sri Ramakrishna used to try to get the realization of personal God, Kali, too and He used to pray for that attainment thereafter. He got that realization also in course of time. Form of Mother Kali appeared before Him as believed by Him.

DISCIPLE-- That appearance was from the kingdom of God, I suppose.

SWAMIJI-- It was not the Kingdom of God that developed such deity before Him. Cosmic divinity is all pervading. He got realization from that divinity through the power reigning in this plane and He was satisfied. Gods existing in the kingdom of God will not come down from that state of existence. All pervading God is capable of producing any number of deities anywhere and everywhere. They appear from Spirit possessing powers reigning in the region where the appearance takes place. But experience in Samadhi will be wonderfully divine.

DISCIPLE-- I was under the impression that such appearances take place from cosmic consciousness. Now Swamiji says that such appearances are from Spirit.

SWAMIJI-- Spirit is awareness. Awareness shining through material power is consciousness. Cosmic consciousness shines through electronic state of matter and that state of consciousness will appear as divine light only. God-consciousness is considered as consciousness of God with personal character or name and form. You know that appearances of deities as experienced by Sri Ramakrishna are of the state of God-consciousness and that state of consciousness exists in atomic regions only. God with form and personality can be experienced in Vaikunta state or below that.

DISCIPLE-- Consciousness is awareness shining. I do not understand what this cosmic or Brahman consciousness is and what God-consciousness is.

SWAMIJI-- Yes, consciousness is awareness or Spirit shining through the finest material powers. It is generally considered that electrons are the mediums of con-

sciousness. Cosmic or Brahman consciousness is perceiving infinite expansion without divisions. Electronic state is infinite in expansion and indivisible is the nature of that state. It is therefore considered that the consciousness shining there will be conceiving objects of cosmic pervasiveness. The state of God-consciousness is full of elements of fire. Electronic state is treated as the region of sound vibrations. Next development is form and it is developed in fire atoms only. Sound region cannot have individualized existence and you know that form is always individualized. Deities and personal Gods can be seen or experienced in form region only. The consciousness in that state can perceive limited objects only. Personal Gods with forms can be seen in that state of atomic power. God-consciousness is the consciousness giving personal aspect of God.

DISCIPLE-- Hindus consider that there is a state of matter called Thanmathras developed from wonderful Power Divine. These Thanmathras develop as atoms according to Hindus. You have not explained Godhood existing in that state.

SWAMIJI-- The state of Brahmaloaka beyond the region of Vaikunta is the state where Thanmathras predominate. God without form is meditated there. Brahmavidya meditations are done by the souls attaining that state. Those who follow the path of Vedic sacrifices attain that state of Brahmaloaka where they continue astral sacrifices in the glory of Savithri Sakthi. That region of Brahmaloaka is beyond God-consciousness and giving Brahman-consciousness in the mind of the meditator. Path of Vedic karmas does not follow God. Those aspirants enjoy divine bliss in the glory of Brahman.

DISCIPLE-- Do you say that such a change of consciousness will take place without the knowledge or wish of the meditator.

SWAMIJI-- Yes, the divinity radiating in that state of Brahman will elevate the mind of the meditator beyond all names and forms. In spite of his attempt to meditate upon his chosen ideal (Ishta Deva) he will be having the experience of wonderful divine light extending infinitely beyond him as sublime divinity or Brahman. He will be visualizing the greatness and glory of Brahman in that state and astonishing at its

existence. These powers who are existing as manifested glories as individuals will tell the soul of man 'That thou art'. If in course of time the soul will visualize and meditate 'I am Brahman' that soul will attain Brahman in the state of Chinmandala. He will be obstructed by powers, but if he dives deep into meditation he will attain electronic state where he will be in communion with Brahman.

DISCIPLE-- Swamiji said that these powers will obstruct the progress of the aspirants. There are individualized powers existing in all states of existence. They will be giving joyful experiences there and obstructing further progress of the soul of man. This is what I understood from all these talks. Now you say that these powers will tell the soul of man that he is that wonderful principle known as Brahman and help him to attain that. Please tell me what is the real state.

SWAMIJI-- Men receive friends and guests with proper care and give them all comforts when they come home. These divine beings and divine powers also attend the soul of man when he attains their states.

You know that there will be obstructions created by men in this world when they see that another man is getting elevated materially or spiritually more than their own states. Similar is the case with these powers also. They do not like human souls attaining higher realms of Spirit beyond them. I said that they will declare to the soul, of man residing in Brahmaloaka that he is Brahman itself. If that soul attempts to attain that wonderful state of Brahman these powers will try to dupe him with misguiding knowledge and directions. They will glorify their own state and probably describe the state of Brahman as useless as there will be no blissful experience there. Powers want declarations only that one is Brahman and they do not want that one should become Brahman. All experiences and all existences are from that Brahman only. These powers will say that Brahman is dry and devoid of knowledge and bliss. They will glorify glories of Brahman and denounce Brahman. Then again they will obstruct spiritual practices of higher value. This is going on in higher regions. Manifested individualized powers are always obstructing spiritual progress to higher regions beyond them. I told you that

Gayathri divinity radiates in the state below the state of Vaikunta. The soul of man will be performing austerities and spiritual practices in that divine state of Thapoloka in a wonderful state of divine trance. The aspirant will be finding unspeakable joy in meditation and worship. The state below that is the state where material powers and divine powers mingle together. The reigning divinity of that state is called Sandhya Devi. Below that state is celestial regions of various orders. Celestial powers give material happiness to the soul of man there. You have heard of Apsaras who are existing in heaven to give happiness to human souls. They come down to this plane of earth also to obstruct austerity fearing that those who lead austere lives here may attain higher regions beyond them. Devas and Apsaras are existing to give pleasures to senses in that astral regions. Bhuvvarloka is the atomic state of existence just beyond this gross earth. There are Yakshas existing there possessing mystic powers. The word Yaksha means ununderstandable and powerful being. They are possessors of wonderful powers of illusive nature. The region of Yakshas is ruled by a wonderful power mystic in character. All Sidhis of Yogis and mystics are

from that power. I need not describe much about them as they are always obstructions for spiritual progress. They give material pleasures and gains and show wonders in the eye of material minded men. Alas! men are duped by such powers and those mystics or Sidhas are possessed by these powers and are subdued and kept under them in that region of terrible power. There are individualized powers in that region also and they are called Yakshis. Yakshas and Yakshis appear in this plane of corporeal universe also at times to tease human beings. Generally they do not come down as they are not interested to disturb men. We see bad characters among men in this plane of earth. Similarly we see bad characters in divine regions also. They come down to disturb men in this world. You know if wonderfully powerful Yakshas and divine beings attack human society there will be no possibility of saving men from them. Degraded Yakshas and Yakshis may come down to trouble human beings and they may perish in course of time.

DISCIPLE-- I did not understand what you said about them. They will disturb men and they will perish?

SWAMIJI-- Yes, they do so. Those Yakshas will go to nether regions and will be experiencing hell to get themselves purified. Yakshis will perish as they have no individualized souls. You will be wondering at this statement that they have no individual souls.

DISCIPLE-- I have heard some people, telling that women have no souls and that they need not strive hard for salvation. Poor souls. They are so ignorant. Let us laugh at them. Similar is this declaration. Yakshis have no souls!

SWAMIJI-- Not only Yakshis but all individualized powers are having similar existence without individual souls. Generally they are engaged in obstructing spiritual progress. Women are souls living in gross bodies like men.

DISCIPLE-- Some sages in India considered that women are obstructions for spiritual life. They have denounced women in some of the scriptures in strong language.

SWAMIJI-- Yes, they have done so. But women are considered as glories of Mother

Divine. Sri Ramakrishna's life gives a new life to them. He accepted a woman as His Guru and He accepted many women disciples in the spiritual path. He made Sri Sarada Devi really His partner in spiritual attainments and she was having high Samadhis during her lifetime. Divine powers are not females in that way. It is only in this plane of earth in gross body there is real distinction between sex. Associated ideas will give some impression that one is a man or a woman, but in fact there will be very little difference between the astral bodies of men and women in the Kingdom of God. In the plane of celestial happiness there is sex distinction in a tangible manner as that state is only for enjoyment of pleasures. Devas and Apsaras are to give joy to astral bodies of women and men. These Apsaras (celestial women) may perish after certain period of time as they are engaged in degrading activities only. Devas may not perish and they may be purified in hell at intervals. These Devas are individual souls while powers in all regions are mere developments of divine powers of those regions. It may be ununderstandable to you if I say that such developments take place in different regions. You have heard of Yakshis

existing in different places in olden days. Slowly they became nil. They were doing harm to men when they were alive, and in course of time they became nil. Really those Yakshis were appearing as terrible powers and they were having female forms also. All powers who have astral bodies may show female forms. All these powers of all regions will disappear into nilness after certain period of time. There are terrible power manifestations of dark and fearful complexion in nether regions. They may be known as Bhuthas and Vethalas of Pathalas. They are existing to terrify and purify sinners of various degrees. These terrible powers also will disappear into nilness after a period of time as they are immersed in terrible activities always. There are certain power manifestations in all states of existence due to divine causes to do good. They too will disappear after the purpose is served. You know that there are power developments in temples suited to the worship and festivities conducted there. Faith and devotion of devotees who assemble in those places of worship will help the development of such powers. Those powers are really existing as Gods and deities of temples. They remain as long as worships

are conducted and temples are maintained and then disappear into nilness. All these power developments are from cosmic divinity existing as all pervading divine power. They develop and exist to carry on cosmic purposes as ordained by Divine Mother or wished by wonderfully divine personalities. The wonder of wonders is that they behave with human beings in human ways and manners and appear before them in human forms. Most of these are duping powers. You may have heard about spiritualism. Mediums are accepted by spiritualists. These mediums are nothing but manifested and individualized powers. From the cosmic power existing as all pervading wonder various developments of these kinds take place and most of them are disturbing or duping. You have heard of a devil who throws stones and makes disturbances in houses where people live. Such devils are also power manifestations. I cannot describe all kinds of power developments now. You can have an idea of wonders taking place in this cosmos from these descriptions and that is enough.

DISCIPLE-- Goddesses are power developments. Do you say Swamiji that they will also be of lower nature?

SWAMIJI-- Not only Goddesses, but Gods or deities presiding over different spheres of Vaikunta are existing manifested from this wonderful divine power. You know that Hindus believe that Lord Rama was born later as Lord Krishna, but many are still worshipping and following Lord Rama even now. Although the individual soul of Lord Rama became Lord Krishna there is a wonderful development as Lord Rama from cosmic divinity and existing in the state of God-consciousness as the deity blessing the devotees of Rama. Manifestations of deities either as Gods or as Goddesses are taking place from cosmic divinity through regional power as embodiments of divinities only. They never dupe or misguide the devotees. There is a fact to be explained to you so that, you will understand all these well. Brahman is spirit only. Parasakthi manifests from Brahman as wished by Brahman itself and it itself develops as Chitsakthi or wonderful Saguna Brahman. Saguna Brahman is the source of everything and is non-dual in character. There is no distinction of divinity or devilishness in that state of Brahman as that is the source of everything. Devotees consider God as the emblem of sublime divinity only. They think that their God is

the embodiment of divinity and the abode of all blessed qualities and wonderful powers. In the glory of Brahman, the Absolute, such an aspect of divinity is appeared from Saguna Brahman as God who is omnipotent, omniscient and omnipresent and exists as God of the cosmos controlling matter as believed by devotees. It is as glories of that God only that deities and personal Gods appear and exist in the Kingdom of God. It is again from that God only all individual souls of living beings in this plane of earth and eternal beings of higher regions are manifested and are existing as his glories. This God is real Chitsakthi. Individual souls are attached with material objects and pleasures here and in higher regions. Spiritual life is to get free from this attachment. Power developments as female glories of higher regions take place from the wonderful Saguna Brahman. God is absolutely divine power only while Saguna Brahman is having nondual state of power. Mother Divine is considered as Saguna Brahman only as She is the possessor of opposite qualities, but Brahmadeviamayi is absolutely divine as She is to lead the soul of man to Brahman. She is really development of divinity. Now you

have known something about divine beings and divine powers. In that wonderful state of Saguna Brahman various powers and aspects of divinities are developed. It is difficult to explain.

DISCIPLE-- I do not understand why power manifestations as individuals are needed when divine beings as individual souls are existing.

SWAMIJI-- I told you that divine beings are only to give revelations and to guide souls to higher regions. Divine powers are to make adjustments to the changed conditions of the world. They appear suited to time, place and causation and exist as long as they are needed for achieving the purpose of their advent. Some powers are to give pleasures and experiences to human souls in different states of existence according to the nature of their Karmas and the state of existence. These powers manifested as individuals from cosmic power or Saguna Brahman, disappear into nilness as they are engaged in undesirable activities. I must make it clear now that these power developments are from Saguna Brahman only and that they are not glories of Brahma vidya-

mayi or Cosmic God who is the embodiment of divinity and the abode of all blessed qualities. These powers appear from nondual state of Brahman and disappear.

DISCIPLE-- It is however wonderful that these divine manifestations try to obstruct spiritual aspirants.

SWAMIJI-- They try to obstruct wonderfully and if they find that the aspirant is bold enough to fight they will begin to serve him as you see these powers now. I wonder at the amount of knowledge they gave you by this time. You are asking me questions to get answers from me so that the publication can be completed. Your state of consciousness is wonderful and your store of knowledge is infinite now. These powers have revealed infinite knowledge before us and I am capable to bring out all explanations about all mystic powers and states now. I too get astonishing mood at times to see these wonders played by Mahamaya.

DISCIPLE-- You mention the name of Mahamaya and describe glories and powers of that illusive power. I do not know which is Her region. In fact I do not accept a Mahamaya as existing. I think that it is our

foolishness that brings up the idea of Mahamaya.

SWAMIJI-- Yes, it appears to be ignorance or foolishness that causes the existence of Mahamaya, but I may say that such a power is experienced by all.

DISCIPLE-- I did not hear in which region that power is reigning

SWAMIJI-- That power is reigning in all regions of existence below sublime divinity. You know that Brahman is sublime divinity in the highest state and that Brahman itself appears as devils in lower regions due to the influence of this mysterious power of Mahamaya. All devils and degraded beings are nothing but glories of Brahman. Unconditioned divinity of Brahman gets individualized as Gods and souls and again that divinity which is wonderful awareness or essence of consciousness becomes inert matter due to workings of this Mahamaya. Brahman beyond all vibrations and differentiations becomes vibrant with various developments and manifested glories due to the influence of this Mahamaya. It is a mystic power all-pervading and all-embracing existing as manifested.

wonder from Brahman, the Absolute itself. I may say that this wondrous power is not connected with material powers. It is exiting manifested from Brahman influencing all to carry on the drama in this cosmos.

DISCIPLE-- All are under the sway of Mahamaya and are duped by these wonderful powers reigning in the cosmos. Do you say that there is no redemption from these miseries!

SWAMIJI—Yes, all spiritual paths are revealed by divine powers and divine beings to redeem men from these miseries.

DISCIPLE-- Swamiji's explanation itself is a wonderful play of Mahamaya You say that these powers and divinities are misguiding and obstructing men from spiritual pursuits and again you say that these powers are revealing knowledge about God and paths leading to God who is peace and blessedness. Mahamaya is reigning everywhere. Poor human souls cannot be free from this Mahamaya. Brahman is existing as sublime divinity and the same Brahman is existing as Mahamaya. God is a glory of Brahman and Maya is also a glory of Brahman. Even if God is capable of redeeming souls

from devilishness of Mahamaya where will those souls go and be in peace and blessedness.

SWAMIJI— Redeemed souls go to the Kingdom of God where they will be in communion with divinity. That state also is within Maya. By Her grace she elevates souls to divine peace and blessedness in Her own spheres.

THE KINGDOM OF GOD

DISCIPLE— Kingdom of God is indeed a wonderful expression. That expression foretells that there is a kingdom of devil also. I know that we are in the kingdom of men. Will you kindly explain where the Kingdom of God and the kingdom of devil are and what the state of experiences will be in those kingdoms of God and devil.

SWAMIJI— Yes, you are in the kingdom of man. You know that you have to leave the kingdom of man after certain period of time as you see that there are no living beings living here for ever. All who are born in this world are retiring to an unknown region after completing the allotted period of life here. No one knows where they go. Religious scriptures say that some of them go to the Kingdom of God and some go to the kingdom of devils.

DISCIPLE— What are these scriptures? Are they not human made? Where do they get all these details about different regions of existence and all spiritual secrets?

SWAMIJI— There are human made scriptures and scriptures written receiving revelations or messages from messengers of God. I have already told you that divine beings and divine powers give revelations about ununderstandable cosmic details and spiritual truths to sages and saints and those sages and saints bring out publications accepting those revelations. There are certain scriptures known as Sruthis (revealed knowledge) as sages heard direct from divine voices. Those scriptures may be revealing glimpses of knowledge and may be without proper grammatical constructions even. Yet they are most divine in character. Most of the Brahmailidya descriptions and descriptions about Brahman are of that type. Some are of course written by thinkers or religious people and most of them may be rational and brought out after deep thinking and contemplation. Some among scriptures may be mythologies of various kinds aiming at higher attainments. Human made scriptures may bring out rational principles and tenets acceptable by many but they may not give any cosmic secrets and information about the existence of higher regions or lower regions. They will

be full of moral principles and descriptions of practices and tenets leading human society to peace and prosperity. Let us not consider about mythologies of any origin. There are mythologies originated from divine beings and powers and there are such stories made by men also. There will be symbolical meanings if mythologies are made by divine sources. You want to know how these facts about cosmic secrets and arrangements could be collected. You know that there are no records or offices where such facts are available. There is no method of calculating or finding out these facts. Divine beings and powers declare in divine moods wonderful details about this cosmos and wonderful truths about spiritual affairs. They are generally true. You know that Sri Ramakrishna used to declare such facts and spiritual truths. He said that God is attainable by all if they make earnest attempts. This is a declaration of spiritual truth. He also said that God is one, that He can be attained by following different paths, that all religions are paths leading to the same goal and that the one and the same impersonal Godhood appears before different devotees as they conceive God in their own

way with faith and devotion. These declarations appear as new and He did not declare so by following any other teacher. In wonderful state of consciousness He got these truths shining in Him and he declared them before this world. Declarations of divine authorities shall never become untrue. He declared that He was the individual who was born once as Kama and again as Krishna. He also declared about His experience in Bhavasamadhi that He was manifested as a divine child from the wonderful divine state of light divine. He never tried to explain why he declared these facts in different ways without making any attempt to justify these statements. You may wonder if I say that these declarations were made by different powers existing developed in Him. You know that you are having experiences of such powers who give contradictory statements on one and the same subject. They may be fighting with you now. Sri Ramakrishna had no such fights with these powers. Yet He used to behave in a wonderful manner due to their influence. Others used to tell Him spiritual secrets and request Him not to divulge out these secrets to others. He used to tell

others all those secrets and tell them that He was told not to give out all these secrets. These are the methods of these powers. Sri Ramakrishna was an embodiment of Power Divine. Glories of that divine power used to do all these in His Life. His declaration that He will be taking birth in this plane of earth after two hundred years or so is also a declaration of divine power through Him. No man can say if this declaration is true or not. He declared that there is Mother Divine in the photo of His and that many people all over this world will worship that photo in future. That was only a declaration then and now we see that all His declarations are becoming true. Declarations of divine beings or powers are authorities and our Vedas and Upanishads are full of such declarations. There are contradictory statements also made by them. We have to use discrimination and accept conclusions suited to our mentality. You will again be wondering at these statements. Dualism, qualified monism and monism are developed from one set of scriptures through different sages and from that fact you can accept my statement. Differing views are expressed about God, soul and this world by different

systems of philosophies. These are also proofs for my statement.

DISCIPLE-- Proofs are indeed good, but I want to know what is the use of such declarations of divine beings. It would have been better if they had mentioned that they do not know all those secrets. I know that different religions give different versions about the origin of this world. Hindus describe this earth and the different countries and mountains on it in a way unacceptable to modern man. All these declarations must have been made by these powers only. Angels must have given declarations about the world and its creations and different states of existence to Lord Christ and Mohammed Nabi as well. All these declarations may not be tallying with the present knowledge about this world. I wonder why these divine beings declare cosmic secrets without knowing the truth.

SWAMIJI-- Don't denounce everything that these powers declare. Kapila was a sage of India who declared all cosmic secrets thousands of years ago. I find that his declarations are tallying with the modern science. You have heard of six systems of

philosophies of Hindus. All of them may appear as rational, but Kapila's Sankhya system stands as wonderful revelations about this cosmos. This Kapila was a man and he must have got revelations from higher beings about cosmic details. We find now that his declarations are true and tallying with modern science. Lord Buddha also was a man. He declared various things generally unknown and unknowable to men. He was also describing higher truths and he declared that consciousness itself is matter. He did not accept the existence of a spirit beyond matter and His views are appreciated by men of these days. He was also fighting with these powers throughout His life as He was declaring truths against Vedic declarations. You know that Vedas were dictated by these divine beings and powers. Naturally these divinities will be against new declarations denouncing Vedas as Vedas were their own. These divinities influenced His consciousness and declared through Him various contradictory statements in those days. You know that mind, intellect and consciousness are under wonderful divine powers and that they can influence and possess mind and other inner

organs of men and do whatever they like. Lord Buddha's life was a fight, with these divinities.

DISCIPLE-- Swamiji told me that these powers are making all adjustments in this world as suited to changed ages and conditions. I am sure that Lord Buddha was doing their work only as needed at that time. Why did they fight with him?

SWAMIJI-- You must know that adjustments of the kind that Lord Buddha did are to be done by divine powers of Chinmandala (electronic state or Saguna Brahman). Lord Buddha had to fight with powers of Savithri Mandala or Brahmaloka. It is they who want to maintain long established conditions in all planes below Brahmaloka. You know that orthodox men in this world generally oppose all changes needed in the social order and observances. Brahmaloka was meant for men of Vedic faith and followers of different religions in their orthodox and rigid observances. All manifested powers existing in that state of existence and all divine beings (Nithyas) will always be orthodox and rigid in their views. There will be wonderful fight in that state also

just as we see fights here. Lord Buddha was manifested from Chinmandala as a glory of that state of Brahman as ordained by Mother Divine to make adjustments suited to the changed conditions in this world. Such adjustments are always the duty of Mother Divine who is divinity reigning in Saguna Brahman. You know that Sri Ramakrishna was born from that state of Brahman. I was also from that state. Lord Krishna was existing in Vaikunta and He too came down in Sri Ramakrishna to make this adjustment as it was a world wide one. As He was also associating with Mother Divine all manifested powers of all those states were helpful with the life of Sri Ramakrishna. Yet, I had to face various obstructions created by those powers of Savithri Mandala or Brahmaloaka when I wanted to establish universal Godhood in the light of His life. It is they who made me declare that I will try to publish certain books and it is they who took me away without completing the work as desired. I am able to carry on the work as I desired without taking birth in this plane of earth as I was working as directed by Mother Divine. I do not want to go into details of all these here as these are ununderstandable by others. You may

be sure that the fight now is also due to these causes. You wanted to know why Lord Buddha was opposed by divine powers. Lord Buddha denounced all divine powers and He was declaring a religion full of moral and austere observances. You can know from this fact that he recognised something glorious and that something is divinity. You may call it God or divinity or in His word you may call it Dharma. He wanted that all human souls must attain Nirvana, a state of blessedness beyond all miseries. That state is free of troubles from these powers. You will see descriptions of discussions and arguments between Him and higher beings in His life story if you go through it. I know that He was a wonderful divine manifestation from cosmic divinity for the good of human, society in this world. He declared that He came to show light to all and he invites all to attain Nirvana. Yet, He declared that He had many hundreds of previous lives. Anybody can understand that a man born in this world cannot know anything of previous lives. If anyone says anything about previous lives, there is no doubt that these powers are declaring through such people or these are influencing

such people. I can tell you many things more declared by Him as influenced by these powers. All details about cosmic existence and working of fine powers of matter were declared by Him due to the influence of these powers. Prophesying is always done through these powers and Lord Buddha also has predicted many things. You may know that His life was always full of fights with these powers. Mother divine ordained and these powers fought against him.

DISCIPLE— Do you say Swamiji that human beings can fight and conquer these powers? Lord Buddha established His Dharma in spite of these fights. That shows that He conquered them.

SWAMIJI— It is not good to disclose all such secrets. However you asked and I say that human souls can light and conquer these powers. They will serve that soul thereafter. Lord Buddha did not understand what He was doing or he was fighting with them as he had no faith in the existence of God or divine powers. He declared that there are Devas or divinities existing in intermediary states below the state of Nirvana

and that human souls can attain their states and enjoy divinity in company with them. He did not consider that those experiences are eternal. Transmigrations in various bodies after attaining various states of experiences are unavoidable and at last the soul of man will attain Nirvana. In spite of all these declarations, Lord Buddha's followers declare that they take refuge in Dharma, that they take refuge in Sangha and that they take refuge in Buddha. If Lord Buddha has become nil in the state of Nirvana the declaration, that Buddhists take refuge at the feet of Lord Buddha is meaningless. In fact He is existing in that wonderful state of cosmic enlightenment cosmic divinity for the good of His followers. Those who take shelter at anybody's feet are devoted to that being and such souls are following the path of devotion. They can attain Brahmaloaka only. Powers of Savithri Mandala are thus satisfied that irrespective of the denunciation of Lord Buddha followers attain the state of Savithri Devi where that power will appear as Lord Buddha before them. Religion of Buddha also lead men to different higher regions where they enjoy peace and bless

edness. These higher regions are considered as states of experiences according to fitness of human souls.

DISCIPLE— Yes, now I see that these powers are cheating and misguiding human society in every way.

SWAMIJI— Yes, they do so. Yet they do guide human souls to the state of peace and blessedness. In spite of all declarations of contrary nature of these powers they lead and guide men to the Kingdom of God where these souls will be enjoying divine peace and joy in company with them and in communion with God. You know that there will be very few who can enjoy cosmic state of divinity in cosmic consciousness. Generally people want God as they are not bold enough to go beyond such a conception. Those few who can fight with these powers only will be going beyond them. These powers declare various secrets and truths to please and guide men and at times they try to misguide also. You know that they are not answerable for their actions as they are powers ruling over the Kingdom of God. They will misguide men, but they will never cause ruin to any. Descriptions about different states of existence including this plane

of earth are mere declarations without any basis for those declarations as you said. In certain epics you will see that there are declarations that the span of life for a man was thousands of years in this world in olden days. Everyone can understand that it is mere declaration only. Vedas declare that the span of human life is hundred years and we see that that declaration is absolutely true even now. Now I think that you are satisfied with my explanations about these powers and their declarations. Kingdom of God is the state ruled over by divine powers. All higher regions beyond earth are really Kingdoms of God as believed by some religions as they are ruled by some kind of powers.

DISCIPLE— From your descriptions I find that nether regions also are ruled by powers.

SWAMIJI— Yes, they are also ruled by powers. You asked me if there is a devil's Kingdom existing. Men consider that nether region is devil's kingdom. In fact all those states of existence in nether region as described by you as seven regions are giving miserable experiences of various kinds. They

are called hells and are for purifying sinners. Men call those states as devil's kingdom as they are afraid of punishments there. There is a terrible power reigning in those states and astral bodies of men may be possessed by that power due to their sins. You know that people who are suffering from blood pressure are feeling afraid of various things imagining danger and misery. That change of consciousness is due to want of certain cells in the body or due to increase of certain cells. Similarly those who go to nether regions will always be under terrible shocks due to possession by the particular type of terrible power reigning there. Those souls will be in a trance of that state, and experiences there will be always shocking and terrifying. Slowly the soul or man will become purified by undergoing such terrible shocks and experiences. This is the state of devil's kingdoms

DISCIPLE— I have heard that those states of darkness are devil's kingdom where souls perish according to some of the religions of this world. But your descriptions that those stages are purifying human souls are giving contrary ideas.

SWAMIJI— Yes, men are terrified by descriptions of that state and also experiences there so that they may not commit sins while living here. This was the ancient method of teaching. Now men do not like such indirect teaching. Men want direct perception, direct understanding and direct experience in every field. Sri Ramakrishna was manifested from the state of cosmic divinity to prove that God is existing and He can be realized by all earnest and sincere seekers. His method was not by declaring or preaching but He Himself underwent spiritual exercises and attained realizations. That kind of direct proof is needed in these days. Higher regions of existence were also described in a glorifying manner by divine powers and angels in ancient days. Those glorifications were attractive, giving elevated feelings and knowledge about higher regions. Desirous of attaining those states men used to adhere to Vedic and moral directions and lead austere and religious lives. These are days when people lose attraction for such experiences and fear for experiences in hell

DISCIPLE— These glorifications also are made by these powers who are misguid—

-ing in every way. How can men believe them?

SWAMIJI— You need not care to know what these powers say. Sri Ramakrishna's life proves the existence of God and His experiences show clearly the state of divinity and God-intoxicated conditions prevailing in those regions. You know that sublime, divinity or Brahman is awareness and that awareness shines through the finest material power as consciousness. Brahman in manifested state is divinity and consciousness only. All human souls are also parts and parcels of divinity and consciousness. Different regions in Brahman are really different regions of consciousness giving different kinds of experiences to individual souls. One who knows Brahman becomes Brahman itself is a Vedic declaration. There is another popular saying that whatever is assumed or imagined will be attained by man. That means that one becomes what one thinks to be. If human consciousness is assuming wonderful states of existence in Brahman, cosmic consciousness will appear as those states as activated with faith and devotion by innumerable

individual souls. These powers make all these declarations so that man can gain wonderful knowledge and ideas about the Kingdom of God. They give impressions in the minds of human beings and those impressions help men for visualizing the wonderful states of existence in higher regions. Men get attracted and think of attaining those higher states and they dive deep into meditation with those conceptions. As you think you become is the principle underlying all spiritual practices. Those who think of family, children, house and properties being very much attached with them attain them after death also. They roam about in this plane of earth as Prethas (departed spirits attached with this world) or are born again in human bodies in this world. Those who are terrified by terrible accidents at the time of death will attain a state of terrible feelings after death. They will slowly get their normal consciousness after certain experiences end then get elevated to their 'I and mine'-state of existence again. Those who are attached with their forefathers and have reverence to them may worship them and pray to them to have their blessings to attain their state of exi-

stence. Such prayers reach God who is all pervading divinity and those votaries of departed forefathers reach a state where departed souls are existing. That state is called Pithruloka by Hindus. Hindus in ancient days before the age of Vedas used to consider that that state of departed souls (Pithruloka) was their goal. Not only Hindus, but many others all over this world also consider Pithruloka as the goal of all departed souls. They glorify Pithrus (departed souls), worship them and pray to them to lead and guide them also to the state where they are as they consider that that state is full of peace and happiness. Vedas again declare a higher state as heaven full of celestial happiness. That was an evolution in the conception of the goal of human life. They thought in the beginning of Vedic period that heaven is the goal and that state is full of happiness. Indra the head of that state of heaven was considered as the supreme authority. Devas are controlling natural powers of air, fire, sky, water and earth and they are to be worshipped for peace, happiness and prosperity in this world also. Religions other than Hinduism are also considering heaven as the goal of

human soul who is divine. According to them Father in Heaven or God in Heaven is to be worshipped by all and all souls are to attain that state of heaven if they are moral and religious. Real heaven is just beyond the state of the region where departed souls without special merits were considered to be existing. Conception of heaven grew as more divine and glorious among the followers of all religions in course of time and the state prevailing there was conceived as divine bliss instead of celestial happiness. Hindus got evolved in their conception about the goal of man as a state beyond heaven and they brought up the idea about God beyond Indra. This state of existence beyond heaven was known as Brahmaloka in those days. Brahmaloka was treated as the abode of God without form just as other religions consider God as formless. In course of time Hindus found that ordinary man cannot be attached with God who is without any human aspect or form and they brought up the conception of God with form, in the names of Shiva, Vishnu and others. Different Gods, their forms, glories and powers were revealed by these divine beings or powers as and when needed.

DISCIPLE— I see now that these powers can reveal knowledge as they like as they are to give ideas to human society to perceive, conceive, worship and meditate on God and His state. Society's attempt to attain such states of God will cause development of those higher regions in Brahman or in the state of consciousness. I wonder why these divinities did not declare about the Kingdom of God earlier without making all these confusions.

SWAMIJI— it is not mere conception and worship of human society alone that will cause development of higher regions. These divine beings and powers are glories of Brahman existing to carry on cosmic duties. It is their declaration that make sages and saints convinced and it is they who influence human society to follow such faiths. Really speaking, these powers are glories of Brahman existing manifested from Mother divine to carry on divine duties of God. They are really powers of God. It is their decision that is causing developments in higher regions. Human conception or faith will not bring up developments in cosmos. Probably individual's realizations

may be the result of the conception of the man, but direction of the Guru is needed in that case also. These divine powers play and bring up ideation about higher regions and those regions are developed in the consciousness of Brahman as these powers declared. These powers declared about Brahmaloaka and then they brought up ideas about a state of personal Gods with forms in that State itself. State of personal God with form is called Vaikunta and these powers glorified that state as the highest. The conception of the Kingdom of God according to Christianity and other religions also grew and they included all states beyond this earth in the Kingdom of God. Hindus divided these higher regions as different states of existence as I told you before. All these declarations came from angels of other religions and divinities of Hindus as suited to the changed conditions and evolved States of human mind. This is how the play of God is going on.

DISCIPLE— These powers bring up ideas about different regions in Brahman. Brahman is sublime divinity full of divine bliss and divine knowledge. All these regions

must be full of knowledge and bliss. Why should there be different regions?

SWAMIJI— You can see different moods and different states of experience in the life of Sri Ramakrishna resembling the states of trance of higher regions. He was having wonderful Bhavas and Mahabhavas (trances full of anxiety to realize God) when He was practising as an aspirant. Those Bhavas and Mahabhavas are states of trances of Janarloka and Thapoloka. Regions below those states are full of heavenly happiness of material nature. Real Kingdom of God begins from Janarloka upwards. Sri Ramakrishna gained a higher state of consciousness and divine trance after the period of anxiety the like of which no one has ever attained before and that state of experience was known as Bhavasamadhi. God intoxicated state full of wonderful experiences is Bhavasamadhi. Bhavasamadhi is the experience of Vaikunta. Realizations of personal Gods with forms in real Samadhi in the depth of divine concentration are also Vaikunta experiences. Sri Ramakrishna had all these experiences. He had the blessed experience of Brahman also in the highest Sarnadhi. From His experi-

ences we can gain conviction that higher states of such experiences are existing. They are Kingdom of God and Kingdom of Brahman. These powers declared in olden days that, there is an existence beyond Brahmaloaka and that is Brahman. Sages heard about Brahman and they attempted to attain Brahman in Samadhi. Divine powers revealed Brahman knowledge also through Upanishads. These different states with different experiences exist in Brahman to suit different mentality developed as the result of evolution in men.

DISCIPLE-- Why do you say that these powers are the authorities for Brahman knowledge also?

SWAMIJI— Divine beings lead and guide men to the kingdom of God only. They do not go to the height of Brahman as they are afraid that they will be disappearing into that divinity. They guard boundaries of Brahmaloaka and may pass beyond that boundary to some height. They remain there only. It is divine powers who can play in the ocean of Satchidananda as they are mere developments from Brahman

They can remain as manifested individuals for some length of time and disappear into Brahman in that state of divinity. That state is the state of enlightenment mentioned by Lord Buddha. Those who go high in that state will disappear into nilness. Buddha's Nirvana is such a disappearance of the individual into that wonderful cosmic divinity or enlightenment. Hindu's Kaivalya is also the same kind of melting away into Brahman. This state of Brahman was called Vidyunmandala in ancient India and was also known as indivisible knowledge and bliss-consciousness and Saguna Brahman. It itself is called electronic state now. Electronic state means the state of neutron, electron and proton. Neutron is a cosmic substance without any vibration. In the wish of Brahman the same substance becomes vibrating and the same neutron becomes electrons and protons in vibrant state. Saguna Brahman is the state where all these developments take place and I called such a state as electronic state. These powers alone are authorities to lead men to those higher states inspite of their plays.

DISCIPLE— Don't you think that

there is a neutronic state existing beyond the vibrant state of matter?

SWAMIJI— There is a state where matter develops from spirit. That state is Parasakthi state and that may be called neutronic state if you like. But I may say that there is no such Kingdom of Parasakthi although power development takes place in that glory of Parasakthi. Parasakthi is unmanifested power divine and Chitsakthi is well developed divine power. Electronic state is Chitsakthi's state and it is called cosmic consciousness by western thinkers. Neutronic state is also within this Vidyunmandala of Chilpada and Chilthala.

DISCIPLE— Swamiji declared Brahman beyond Brahmaloaka. You say that there are two regions in a way in Saguna Brahman itself as Chilpada and Chilthala. Probably there will be another region for Nirguna Brahman also.

SWAMIJI— Yes, Nirguna Brahman is also declared by these powers long ago. I told you that these powers declare such truths as they see developments and evolu-

tions in this world. Human consciousness is well evolved now as they are masters of material science. These powers declare higher and higher truths about spirit just as human consciousness is discovering higher things in matter. Neutron is a new discovery and I am sure that they will discover another substance soon and say that it is higher and finer than neutron. There was a declaration in ancient age that the mysterious power known as Maya is ununderstandable. That power is most wondrous and unthinkable. Scientists may go on discovering new principles till they come face to face with the wondrous principle known as Spirit. But alas! that is impossible as Spirit is beyond all laboratory findings. As human consciousness advances, declarations by these powers also are about still higher truths. You have known that all old declarations about Brahman were made by divine powers only. Now these powers declare a state of Brahman which is beyond the state of non-dual Brahman. They call it sublime divinity existing everywhere. They say that it cannot be called oneness even as that divinity can appear as contradictory powers of glorious nature. This is

a new evolution in the conception of Spirit. Matter attained oneness in neutron. Spirit Divine was oneness in spiritual realms. Now these powers declare that there are higher states of divinity as sublime divinity which is ununderstandable.

DISCIPLE— Wonderful indeed that these powers who are duping in everyway are declaring that there is something beyond oneness. I do not and cannot accept such a statement.

SWAMIJI— Don't say so. They are acting wonderful divine dramas in you. Don't you remember that one of those days they told you that they act dramas and bring out spiritual truths unknown even to them. In olden days they acted a drama and declared that all powers are from that wonderful power called Maheswari. You know that Kenopanishad is the result of such a drama. Some sage saw that drama and he brought out that wonderful Upanishad in those days. Devas exist in heaven. What happens in heaven cannot be known by men here. Some sage saw that drama acted by these powers in trance and he gave out his experience to all who are interested.

in spirit knowledge. The essence of that drama was that a wonderful Yaksha appeared before Devas and their head Indra, when they were thinking that glories and powers of Devas are unbounded as they could conquer those terrible Asuras who wanted to fight with them. Indra asked his associate the presiding deity of Agni to go and find out who that Yaksha was. Agni went and the Yaksha asked him who he was and what his power was. Agni told him that he was the presiding deity of fire and that he could burn all that is in this cosmos. That Yaksha gave him a blade of grass and asked him to burn it. Agni failed and returned to Indra ashamed of his failure. Again Indra sent Vayu and others and all returned without knowing what that Yaksha was. At last Indra himself went to the place and found that the Yaksha had disappeared and in his place Mother Divine was shining. She told Indra that Maheswari who is Brahman itself is the cause of Deva's success and that they should not be proud that they are very powerful. All powers are from her. Divine knowledge revealed to Indra by Maheswari is discussed in that Upanishad. They explained all

these and said that they are doing so now also. Now I saw the new drama performed by these powers and heard the declaration that divine powers or Maheswari have no power of their own and all powers and glories are from that wonderful divinity about which they declared now. I wonder how much knowledge they revealed before you by performing infinite number of dramas within these few years. Your knowledge has increased infinitely by hearing all these declarations. Although methods accepted by powers are improper you cannot denounce them absolutely.

DISCIPLE— I do not like knowledge received from undesirable sources. By infinite grace of sublime divinity I have got a state of consciousness that I forget all these details the very next moment and I get free. I do not want to have anything to do with divine powers who disturb us in this manner.

SWAMIJI— Yes, it is natural to feel so. However they are glories of Mother divine and they are to carry on divine duties.

I told you that there is a state known as the state of Mother Divine. The divinity reigning in that state is knowledge and bliss of Brahman. The vibration in that state is moving in wave form and is giving divine bliss in individual consciousness as waves of the ocean of Satchidananda. That Mother Divine is considered as ordaining divinity and she ordains whatever is needed in different ages and places. As explained before, developments of wonderful divine beings take place from Brahman whenever needed and all consider such developments as the result of ordinations of Mother divine. You are thinking to ask if I know if there is such an ordination by Mother Divine. I say that it is there. Ununderstandable are the ways of Brahman. Although there is no personality as Brahman there is divine will or wish from that sublime divinity. Whenever there is the need of adjustment in this world we find a divine advent from Brahman or from the region of manifested Godhood of the Kingdom of God. Wonderful divine will manifests in that cosmic state of divinity and developments take place accordingly. Divine powers of electronic state are individualized powers. They may play and reveal knowledge and

they may try to dupe also. Divine powers of lower regions also may appear as individuals and reveal knowledge and the path to attain Him. They will also try to dupe and fight with the individuals who want to go to Brahman. But the divinity reigning as all pervading in those particular regions will not fight, or dupe. Will of Brahman will shine through this wonderful divinity and we say that it is Mother's ordination.

DISCIPLE— These powers were telling that they are from the Kingdom of Brahman and God and that they are developments from the reigning divinity there. They explained that, these divine powers reigning in those states as all pervading there, will not do anything and that manifested and individualized powers act as divinities of those states. I am thinking from their statements that manifested divinities from those states ordain and act on behalf of those powers reigning all over those states.

SWAMIJI— Yes, it is so. All pervading Brahman is free from desires, wants,

and wishes. Wish of Brahman is from a divine manifestation from Brahman itself for that purpose only in the height of Parasakthi Mandala. Gods and Goddesses are existing as manifested glories in the Kingdom of God and it is they who wish and bless devotees on behalf of Brahman. You know that all of them have peculiarities and peculiar powers and glories. Ordinations are therefore from the wonderful divinity existing appearing from Brahman to wish as stated above. This declaration is my own as I do not want to accept the versions of these powers just as you say. They say that Mother Divine means themselves. It is in a way true. But I say that ordinations are not from them and that they will come from sublime divinity beyond manifested powers as powers have playful nature. There is truth in their declaration that Mother Divine cannot appear Herself as She is not an individual. Any appearance from the wonderful power divine reigning in any state is really Mother Divine of that state. Ordaining divinity is existing in the state of Mother Divine as wonderful divinity only.

DISCIPLE— From your descriptions and from the description of these powers I have come to know that celestial region is the state of departed souls of differing merits. The lowest region in celestial plane is Pithruloka (region of departed souls) and the next higher state is Devaloka or heaven. Maharloka is just above heaven probably having mixed vibrations of celestial happiness and divine joy. Beyond that state is the Kingdom of God having different degrees of divine vibrations in different regions there. Janarloka, Thapoloka and Sathyaloka or Brahmaloaka are three states of existence in the Kingdom of God and all of them are full of divine vibrations. Personal Gods with or without forms are reigning in the state of Brahmaloaka in lower and upper regions and their powers reign in the lower state of Thapoloka and Janarloka. These powers beyond celestial powers are known as Sandhya and Gayathri powers and the power known as Savithri is the power of God in Brahmaloaka. Vaishnavi Sakthi is an aspect of Savithri Devi existing in Vaikunta. These divine powers of the Kingdom of God are giving wonderful experiences of divinity in those states. The Kingdom

of Brahman is beyond Brahmaloaka and it is ruled by Pranavamayi Sakthi or the Mother Divine. Parasakthi is a state of power in unmanifested state in Brahman or Parasiva. I do not know what experience that Devi gives and where she reigns.

SWAMIJI— I told you that Parasakthi is not having a separate kingdom as it is the manifesting state of power from Brahman in the upper extremity of Chinmandala. She gives experience of the bliss of Brahman to these souls who are fit to be in Nirvikalpa state of Samadhi

DISCIPLE— There is a difficulty to understand all these descriptions on the face of the understanding that these powers who are manifestations from those divine states are misguiding and mischievous.

SWAMIJI— There is no doubt that there is difficulty to understand as you say. I may tell you that these powers who are manifested glories of those states are playing with us in most unthinkable manner. By undergoing spiritual practices human beings develop wonderful divine powers and

those powers shall never be duping. They lead men to higher regions and give peace and blessedness. These manifested powers of higher regions are playing like devils and they disturb spiritual advancement. You know that Sri Ramakrishna used to go and meditate in the burning Ghats while he was young and living with His mother. He used to contact with certain divinities in those places at night. He used to prepare offerings and take those things to the burning Ghats at night. Those powers used to accept those offerings. He used to say that He has seen them carrying offerings with vessels in which they were offered and going higher into the sky. Searching Him, His brother used to come to those places also at times. Sri Ramakrishna used to tell His brother not to approach those places and those divine beings were mischievous. Similarly one day when He was resting in a room in a temple in Calcutta where one of His lady devotees, Sri Aghoramani Devi, resided He saw some divine beings appearing there and asking him to go away from the temple as they could not remain in His presence there. The temple was their residence. Sri Ramakrishna immediately left the temple against

His original plan. They were also not of good nature. Mischievous divinities are existing to disturb divine services. These powers do not like to see these books full of most divine revelations published. Probably that may be the reasons why they disturbed us.

DISCIPLE— Swamiji told me that these powers are giving revelations and those revelations are of higher and rare type. Now you say that these are devilish in nature. How can I accept those revelations?

SWAMIJI— They were giving revelations and at times disturbing in the writing of these books. I need not describe all those things again. You can very well conclude what they are from their behaviour. Most wonderful and ununderstandable are the ways of Mahamaya. These powers are existing developed to disturb all that is divine as influenced by Maya.

DISCIPLE— Swamiji said that those divine beings who asked Sri Ramakrishna to go away were residing in a temple. I wonder how they could reside in a temple

when they were unable to be near Sri Ramakrishna

SWAMIJI— Sri Ramakrishna underwent wonderful spiritual practices and invoked divinity in Him. Dormant divinity in Him was awakened by His life, practices and activities and that divinity was shining manifested in Him. Mischievous powers could not approach Him. During His younger age although He was a born Mahapurusha (great sage) those mischievous divine beings could associate and accept offerings from him. As the result of spiritual Attainments He became wonderfully divine and the result was that those divinities could not approach Him. A temple is a place of worship only. There will be wonderful developments of divinity from cosmic power in the places of temples and pilgrimages. These developments will be suited to worshippers' faith and devotion. All offerings made in those temples will be accepted by such deities. You see now that Sri Ramakrishna is being worshipped in any number of Ashramas and even in houses of devotees. Sri Ramakrishna was one individual soul only. He was a knower of

Brahman who attained Nirvikalpa state of Samadhi. He is now free from all attachments with everything and is in Brahman. He cannot be existing in all worship rooms to accept offerings. Brahman, when it is manifested is power divine. That power develops and manifests as different deities in temples and other places of worship in all states of existence to bless devotees. These deities are not so divine as a divine personality of wonderfully divine attainments. All divinities are developments and manifestations from that cosmic power although they manifest different glories and powers. Sri Ramakrishna's divine nature was beyond comparison. No devil or dirty power could approach Him. Even now He exists beyond all power regions immersed in sublime divinity. Men may think that He is always thinking about His work here. Deity of Sri Ramakrishna is appearing from wonderful power divine with glories, qualities and powers - not exactly as He was - but exactly as conceived and worshipped by followers and devotees - and such Ramakrishnas may be existing in different places of worship as manifested deities.

DISCIPLE— I am sure that a Ramakrishna is existing in the plane of Vaikunta to bless and guide followers. That Sri Ramakrishna may be thinking of His followers here.

SWAMIJI— Yes, there is an existence of a wonderful divinity known as Sri Ramakrishna in the plane of Vaikunta. You know that the power known as Savithri Sakthi is appearing as different deities in that state of God-consciousness. These powers told me that the soul of Lord Krishna will exist in that wonderful personality of Sri Ramakrishna there. Even if Lord Krishna's soul does not exist there the divinity known as Power Divine will appear as Sri Ramakrishna with his own nature and personality. He may wish in a general way for the good of all and for the good of His own followers, but He will be immersed in deep Samadhi there as the state is vibrant with God-consciousness. You know that I am the authority for all my arrangements in this world. I was so anxious to work and develop my mission of work while I was in this plane of earth. All people may think that I am immersed in the thought

of my work in this plane of earth and I am always blessing for its progress even while remaining in higher regions. If I was a departed soul of the Pithruloka I would have done so. I am now in the state of cosmic consciousness or Brahman and I am immersed in the blissful Samadhi in Brahman. My wish and blessings while living in this world will work for the progress of the mission. Now I am awakened from Samadhi as I had certain desires. I told you that I have become an authority to establish the Kingdom of Ramakrishna in the Kingdom of God also. There is no work in those states as you do here. Being wonderful states of consciousness those who are to ordain new developments there, can wish and those wishes will bring up all developments in time. These powers asked me to wish as they wanted and I did so. I am now free and I am immersing into deep Samadhi in the height of the state of Chin-mandala as I used to do before I came to this world.

DISCIPLE— Why do you say that these powers wanted your ordinations.

SWAMIJI— You know that these powers brought me down from that height to carry on their work. You know that Sri Ramakrishna and Sri Sarada Devi were wonderful advents from that state of Mother Divine. Lord Buddha was from that state. All others who came as divine personalities or incarnations or prophets came down from the Kingdom of God. Chinmandala is the Kingdom of Brahman where cosmic consciousness prevails. Those who are from that state of Brahman-consciousness are having universal ideas and ideals shining in them I am also from the height of Brahman and all of us came down this time to establish universal principle for a universal religion and conception of universally worshipping sublime divinity as God. We have done what we could do then. These powers are considered to be divine powers of Mother Divine and Mother Divine is said to be the controller of the cosmos. You have seen now that these are doing things as needed in this age as these brought us from that state of Brahman and these led Sri Ramakrishna in every way. I do not know why these fight with us now. However those divine powers developed by spiritual pract-

ices are always divine. These powers are telling you that developments as the result of spiritual practices are also known under the name of divine powers of Sandhya, Gayathri, Savithri and Pranavamayi. You may call them so, but don't think that they will be of mischievous nature. You can take Sidhis (mystic powers) developed in the lives of yogis and others as mischievous in everyway. These mystic powers reign in the kingdom of Yakshas in the Bhuvvarloka just above the gross universe and Sidhas go there and roam about. You have heard that those mystic attainments are obstructions in the spiritual path. Those powers hinder human souls march to the Kingdom of God and Brahman. They can give men pleasures of this world, but those powers are hindrances in spiritual attainments.

DISCIPLE— Spiritual attainments are possible by following the path of devotion also?

SWAMIJI— Yes, path of devotion will lead a soul to the Kingdom of God. I see the possibility of attaining the Kingdom of Brahman also through path of devotion through the light I see in the life of Sri Ramakrishna.

PATH OF DEVOTION

DISCIPLE— Path of devotion is considered to be a method followed with blind faith. The goal of that path is the state of God where eternal blessedness is experienced by devotees. Your explanations have given me an idea of the state of God where astral man can exist immersed in God-consciousness. There is the possibility of having realization of God in the form and personality as man believes and follows knowing descriptions from scriptures and realized souls in that state of God-consciousness. If men are following God without form with the faith that He is wonderful divinity having wonderful powers and glories they will be experiencing living presence of God there. God can be seen in the midst of followers and devotees as existing wonderful divinity as manifested glory of Brahman by followers of personal God with form. Those who dive deep into meditation on the divine forms of their chosen ideals within the temple of their hearts can realize God in that way in that wonderful state of God-consciousness. Christians and others

believe God without any form. They feel the living presence of a wonderful power divine ruling all over the Kingdom of God. All those souls are in states of divine trance and they feel the presence of God in that state. There are others who are in higher states of trance or Bhavasamadhi full of wonderful experiences of God and His divine plays. There is again a higher state where men can have Brahman-consciousness and remain in communion with Brahman in deep meditation. According to you all these experiences are possible in the Kingdom of God. I do not know if men in these days of modern culture and mentality can accept all these views as true. In these days of scientific developments we must have rational conceptions and beliefs in religious matters also. I am sure that Swamiji will be able to explain all these rationally.

SWAMIJI— Path of devotion as followed by many may appear to be a path of blind faith. There is no doubt that men can follow rational methods of practices and conceptions in path of devotion also if they are willing. Some may say that devotees

are to obey directions of scriptures and prophets or saints without questioning if they are to advance in spiritual attainments. I may say that those tenets are demanding followers to be blind in that way. Devotion is a mental attitude towards God by which a devotee can feel attached to his God or chosen ideal. Hindus alone have multi-God conception and they have a method of selecting each individual's chosen ideal. Chosen ideal means an aspect of God or a deity whom the devotee accepts as his own object of worship. You know that we may see people believing that their Gods or Chosen ideals are really God supreme and other's chosen ideals are not so divine. This kind of narrowness is really due to blind faith. Devotion need not be blind faith in any way. Devotee can know that there is only one God who is sublime divinity and supreme power and He alone is God for all. He is capable of appearing in different aspects with different names, and different forms even. Devotee may consider other's Gods also equally divine as his God but he may worship and meditate upon the aspect of God that he is following and worshipping, with firm adherence. God is really one and

all-pervading. God in that aspect is beyond all names, forms and personalities and that God is known as Saguna Brahman or Mother Divine. It may be difficult to understand what this aspect of God is. I told you that wonderful divinity appearing from non-dual Brahman with all glories, powers and blessed qualities is the God of devotees in the highest aspect. That God is oneness beyond all differentiations. Brahman is the source of everything while this God is the source of manifested Godhood and individual souls. This supreme God is an appearance from Brahman as conceived by divine beings and devotees. This God is the goal of all worships and He is the real source of blessings. He is Purushothama, the highest manifested divinity, but He is all-pervading power divine. This divine power appears in a lower or developed stage as God in the Kingdom of God. You know that an all-pervading God cannot be present in the Kingdom of God only. God in the state of God-consciousness or the Kingdom of God is a manifested glory of all-pervading God. You have heard about Savithri power as described by these powers. The divinity existing as the soul

of this power in that, region as all pervading there, is the God in the Kingdom of God.

DISCIPLE— Savithri Devi is the divine power prevailing in the Kingdom of God or in the Kingdom of Brahmaloaka as mentioned in the Vedas of the Hindus. May I take that that divine power is God in the Kingdom of God or Vaikunta?

SWAMIJI— Savithri power is reigning in Brahmaloaka. But there is a divine principle pervading in that state beyond Savithri power and that principle is real God. The spirit existing as all pervading Brahman itself is called Vishnu or God in the Kingdom of God when that principle is considered as pervading in that particular sphere only and that Vishnu or God is existing as sublime divinity enlivening the power reigning there. Savithri Devi reigns in that state. The highest state of experience in the Kingdom of God or Brahmaloaka is to visualize and meditate upon Brahman. There is a lower state where the soul of man will exist in a state of trance doing Vedic Karmas and sacrifices in astral bodies. Those souls were followers of Vedic Karmas

while living in this world. They do not believe in the existence of God and their experiences in that state will be the bliss of Brahman only. Men develop wonderful divine power by their higher religious lives, activities and Vedic Karmas while living here and that power will shine through their consciousness wonderfully. Those souls attain Brahmaloka being lifted by the divinity gained as above. That divinity thus gained is of the nature of Savithri Devi.

DISCIPLE— I understand that the divinity gained by those who follow Vedic Karmas is Savithri divinity. The aspirant may attain Sayoojya (oneness with) in that wonderful state of Savithri divinity as the spark attains the whole. How can the soul enjoy peace and blessedness by having divine communion there?

SWAMIJI— The state of Savithri divinity reigning in the consciousness of the aspirant is much more deified than the state of Savithri divinity of Brahmaloka. You heard my description about Sri Ramakrishna's evolution in His divine nature from the stories of certain divine beings in

the burning ghat and certain others in a temple. He was capable of associating and worshipping divine beings of higher order while He was very young, but after undergoing spiritual practices of wonderful nature such divinities could not approach Him in a temple as He became evolved wonderfully by gaining attainments by then. Human souls who attain the state of Savithri divinity cannot become one with the state of divinity pervailing in Brahmaloaka as those souls are highly evolved and more divine. They will exist as wonderful glories there.

DISCIPLE— Do you say Swamiji that those who follow Brahma Vidya meditations and those who follow Vedic Karmas are equally evolved to enjoy divine communion in that state itself?

SWAMIJI— Those who follow Vedic Karmas are possessors of divine powers. They cannot be treated as evolved souls. They will enjoy divinity till those powers are exhausted and then return to this plane of earth to be in new bodies. Those who follow the path of meditation get evolved consciousness and they alone remain as

glories in that state forever. Evolved consciousness is wonderful divine light in nature.

DISCIPLE— Real God of the Kingdom of God is explained as something divine beyond Savithri power of that state. I do not know if that divinity of God is also having evolution as expressed by Swamiji.

SWAMIJI— I told you that there is a wonderful development of divinity as God in the state of Saguna Brahman as visualized by divine beings and devotees. That God is sublime divinity and you may consider that it cannot be further evolved. Evolution of the soul is really getting free from matter. Envelopment of matter is making the soul ignorant. Spiritual evolution is getting free from those envelopments. Evolution as considered by men of this world in worldly life is getting free from ignorance by undergoing studies, researches, training and intuition. Spirit becomes free from matter by undergoing meditations in a wonderful manner during spiritual practices diving deeper and deeper into atomic and electronic states of powers

within and by going beyond those powers. Then the soul attains pristine purity and divinity and that attainment is spiritual evolution. God is the manifested state of perfect divinity from non-dual state of Brahman. This manifested divinity is shining through all blessed qualities, glories and powers untouched by dirtiness. This statement may not be acceptable to many. However you may take that there is a wonderful divine existence beyond all material powers and that divinity is appearing as God through blessedness. This wonder known as Cosmic God is all pervading and its glory is existing as an emblem of divinity as God in the Kingdom of God. All these states of Godhoods are to be treated as divinity needing no further evolution.

DISCIPLE— I think that Christians and others follow this Cosmic God about whom you described

SWAMIJI— They consider God as a personality or power divine existing in the Kingdom of God with wonderful glories and powers although they do not attribute any form to God. The state of divinity prevail-

ing in Vaikunta as considered by Hindus as Vishnu or Narayana as a divine principle is really God of other religions also. Hindus believe that God is existing again in that state of Vaikunta as different deities in different spheres as heads of those spheres. Those deities are manifested glories from the divine power who is pervading as Savithri divinity there. You know that Savithri divinity is giving different realizations in trance, Bhavasamadhi and real Samadhi in the Kingdom of God or Brahmaloaka. This wonderful power is ruling over the Kingdom of God while Vishnu or Narayana or Siva or God is existing as all pervading divinity as the basis of all activities of powers. This power appears as different Gods and Goddesses.

DISCIPLE— I trust that human souls like Lord Christ, Lord Krishna, Prophet Nabi and other incarnations are also existing as Gods there.

SWAMIJI— You must know that Christians and Muslims do not consider Lord Christ and Mohammed Nabi as Gods. They are treated as Messengers of God only.

Lord Buddha also exists as manifested glory in the Kingdom of God as a manifested personality from Savithri Sakthi to bless and guide devotees as the followers of Buddha take shelter at His feet. You can very well know that Lord Buddha cannot be a God there. Hindus consider Vishnu, Siva and many other Gods and Goddesses as super human category of Gods. Incarnations are certainly sub-heads under different Gods. These incarnations are human souls but they reincarnate for the good of this world according to Hindus. Savithri Sakthi will appear as those deities after the individual souls of those incarnations leave that state.

DISCIPLE— Now I understand from all these descriptions that there is sublimity of divinity existing beyond all manifested glories and powers everywhere. There is again a manifested state of divinity existing as cosmic God possessing all blessed qualities and powers in the state of Saguna Brahman. Although all pervading, that God Himself exists as God particularly of the Kingdom of God for the worship of the followers and devotees of

different religions. There are spherical heads and sub-heads existing there as emblems of divinity to bless and guide devotees. Again I am sure that non-dual Brahman exists in Nirguna and Saguna aspects. Nirguna Brahman is Spirit without vibrations or any wish and Saguna Brahman is spirit in vibrant state. Vibrations in Spirit bring up Parasakthi, Chitsakthi or Pranavamayi Devi, Savithri Devi, Gayathri Devi and Sandhya Devi. Gayathri and Sandhya Devis are lower orders of Powers in the Kingdom of God only. Savithri Devi is the most wonderful divine power of God and is ruling over the cosmos. Pranavamayi Devi is only a wonderful divine power ordaining and giving divine vibrations in Brahman. All divine glories in the cosmos are manifestations from Savithri Devi and this Savithri Devi is manifested from Mother Divine. All Vedas are revelations of Savithri Devi. She is wonderful divine power with capacity to produce wonderful phenomena of the universes. According to these powers Savithri Sakthi is the source of different states of existence and all objects in them. As Pranavamayi Sakthi is the region of sound vibrations She is called Nadini Sakthi.

Modern Science also says that electronic power is the region of sound vibrations. From this power of eternal sound vibrations, Bindu Sakthi or atom power is developed. Atom powers pervade in the regions of Savithri and other Devis. Atoms develop all objects in the cosmos. These objects treated as Kalas or glories by ancient sages of India. Thus Nada, Bindu and Kalas are developments from wonderful divine powers Pranavamayi and Savithri. Savithri Devj activates atomic powers for the production of all gross and fine universes and objects in them.

SWAMIJI— Yes, your understanding is good and is the essence of what you heard. Mahamaya is a glory of Brahman existing beyond all manifested powers. This mysterious power Mahamaya consists of Satwa (Divine nature) Rajas (activity) and Thamas (darkness or inertia). If all these three qualities are in equilibrium there will be peace and blessedness beyond creation. When the balance is lost due to the wish of Brahman activities will develop. Heat and light will develop from activities or motions. Heat and light are shining in fire element

and fire element develops water element and earth element in course of further developments.

DISCIPLE— Swamiji did not mention about sky element and air element. According to your descriptions so far sky element is the source of all elements in the cosmos.

SWAMIJI— I have told you that some people think that sky and air are existing in eternity.

DISCIPLE— I understood from you that cosmic vacuum is treated as sky by them and cosmic energy or Prana is considered as air. Both these principles -infinite space and energy- are treated as eternal. Now you speak about fire, water and earth elements.

SWAMIJI— Yes, now I am speaking basing on the conception that space and energy are sky and Prana or Air. Really space is existing in eternity. Energy is vibrant state of spirit all pervading in space and it is the source of all that is material.

This energy is also eternal. Ether and air are developed from vibrant state of spirit only. Fire and other elements are also further developments

DISCIPLE— Vibrant state of spirit is not matter. I am under the impression that it is divinity in wishful existence.

SWAMIJI— Yes, it is so. It is from that wishful or vibrant spirit having motion and force that neutron, electrons and protons are developed. This wonderful power divine in that state is consciousness and it is the causal state of this universe. Nuclear physics speaks of energy, neutron, electrons and protons as basic powers while spiritual science speaks of a wonderful Mahamaya which develops Parasakthi with Moolaprakrithi and Vidyuth powers as causal body of Brahman. You may consider now that sky at this stage is cosmic vacuum or empty space and Prana or Sakthi in this stage is energy. Energy is a word of modern science equivalent to Prana. Energy or Prana is not real vibrant state of spirit as material science does not accept any spirit or divinity existing beyond matter. Energy according to science may be the most fine

source of matter in vibrant state causing vibrations in all states of matter. The wonder that causes vibration in matter is an aspect of spirit. Knowledge about spirit and all these details is revealed by spirit itself. Human consciousness cannot conceive what spirit is, but it can infer that there is a wonder beyond all material powers existing as life-giving divinity to everything in this cosmos. There is an aspect or wonder that causes vibrations in spirit also.

DISCIPLE— Do you say that there is something beyond spirit that can cause vibration in spirit ?

SWAMIJI— I did not say that there is something beyond spirit to activate spirit to become vibrant. You have heard these powers saying that there is Mahamaya - glory of Brahman existing. Rajas in Mahamaya brings up vibrations in spirit. Vibrant state of spirit ordains and thus activations and activities take place. Energy may be treated as a wonderful development in vibrant state of spirit.

DISCIPLE— Swamiji says that Rajas brings up vibrations in spirit. It is understandable.

SWAMIJI— Yes, there are many cosmic secrets unknown to men. I was also under the impression that Mahamaya is a power developed from the vibrant state of spirit. Now I know that it is not so. Sublime divinity beyond everything is existing unaffected in eternity. Brahman, the Absolute, which is the source of everything is also co-existing as the source of all divine and material powers in eternity. You may consider both these aspects of divinity as one only and at the same time existing as wonderful divine aspects of uncontaminated divinity and all producing divinity. Brahman, the Absolute is manifesting as Mahamaya as ununderstandable and mysterious glory and existing in Brahman itself in eternity. This Mahamaya is activating on spirit as I said.

DISCIPLE— Please tell me what is that power or wonder called Mahamaya. I hate the name itself.

SWAMIJI— Why do you get angry when I say that such a glory of Brahman is existing?

DISCIPLE— I had enough of lessons from these powers about Mahamaya. I do not care to accept that Mahamaya in anyway.

SWAMIJI— It is your mistaken idea about Mahamaya that induces you to denounce it in such a way. The glory of Brahman alone is known as Mahamaya.

DISCIPLE— I do not accept such a glory. Brahman is sublime divinity. There are material powers existing along with that wonderful divinity in eternity. You have called those powers as neutron, electrons and protons and said that those powers are originated from Spirit. That origin of powers may be called energy or by any other name, but is under sublime divinity. I can understand that the cosmic developments and the plays as cosmic dramas go on as activated by wish by sublime divinity in material powers. Matter develops all causal, astral and gross universes and fine and gross powers as activated by divinity. I do not accept the argument that there is a Mahamaya existing to activate in Brahman

SWAMIJI— If you do not accept Mahamaya as existing as a wonder there will be difficulty to explain all these diversities in this cosmos.

DISCIPLE— I expressed my opinion that sublime divinity beyond everything is all powerful to carry on its works. It does not want any help of a power or a wonder as it is called, as Mahamaya to bring up all these visible and invisible universes. Matter is indestructible in its finest stage. Divinity also is existing in eternity. Matter develops this cosmos as wished by or ordained by that wonderful principle known as Brahman. It may be said that in the glory of Brahman this cosmos and all that we see here are manifested from matter. I do not find any need of accepting any Mahamaya to do all these.

SWAMIJI — Yes, Kapila said that he did not find the need of any God or power to develop all these phenomena of the universes. He declared cosmic truths in a wonderful manner somewhat tallying with scientific discoveries of modern days.

I was trying to explain the theories of Thanthra system of philosophy. I am glad to see that you are firm in your stand. However there is a conception of Mahamaya existing as a glory of Brahman in whose activation Brahman is appearing as different Gods and Goddesses and also as different powers of divine and material character. If you do not want to accept that conception you need not accept it. Brahman can appear as Cosmic God and the God of the Kingdom of God so that souls of men will find peace and blessedness in communion with them. Man wants something beyond to be worshipped. He is in need of refuge at the feet of God or any other higher power who will protect him and guide him. Really man feels helpless at times inspite of all his capacities, knowledge and all other powers. 'Oh! my God!' is an expression coming out from everyone when he is in danger. One who wants to lead a pious life will have to accept a God who is to be worshipped and glorified with faith and devotion so that His grace will bring peace and prosperity to the devotee.

DISCIPLE— Do you think Swamiji

that there will be any effect for our prayers to God?

SWAMIJI— Don't you see some effect if one approaches and prays to a man who is in a better position than himself? Similarly there will be effect if one glorifies God and prays to Him who is beyond us

DISCIPLE— If men pray to demi-gods about whom you mentioned, can they get their prayers granted ?

SWAMTJI— Why not? I told you that men in higher positions are helping others if they are approached and requested. In olden days departed spirits (Pithrus) were worshipped and glorified by men. They were requested to bless so that those people who worshipped also attained that state of Pithruloka. Those votaries of Pithrus attained them. There were others who worshipped and glorified Devas (demigods of divine nature) and they attained them. God who is in the Kingdom of God was worshipped by some and they attained that God. I have described again and again that it is the visualization and perce-

ption of the consciousness that becomes conception and that the conception of the consciousness brings up realizations as conceived. You were asking me if our prayers will be answered by God. From my descriptions you can know that prayers are granted by God and all higher beings. Now you will say that God is granting spiritual attainments only and that He will not do anything in the Kingdom of men. I may say that earnest and sincere prayers for wordly attainments also will be answered by God.

DISCIPLE— Let us be rational. Let our beliefs be suited to this age of material science. Are we not to work and earn whatever we want here?

SWAMIJI— Yes, certainly we are to work hard and earn whatever we want here and whatever attainments we aspire for hereafter. You have heard a declaration in Geetha meaning that to work you have the right and not to the fruits thereof. That is the best and the highest teaching that men are to follow in this plane of earth. Do your best and leave the rest to God. Men

may say that they are capable of doing what they want without the help and aid of any imaginary being as God. Poor souls they do not know if they will live for another day more. All are in ignorance or darkness about everything in this life. Those who are not capable of knowing what will happen in the next moment cannot assert that they will achieve things as they want. It is therefore good to accept some power beyond and resign to that power while living in this world. There will be relief in everyway.

DISCIPLE— Swamiji is trying to explain that there will be possibility to live in peace and consolation if men accept some power beyond as God and resign at His feet. I want tangible proof if there is God and His helping hand. Direct knowledge about God is not available to men. They believe scriptural declarations and those declarations are always confusing.

SWAMIJI— Proof! It is to be gained by passing through investigations of various kinds. If men want to have proofs about the existence of God they must dive deep into

search after God. Without searching for God if you say that you want proof your declarations will have no meaning. I do not ask you to believe in God, just to find a way out of terrible responsibility and anxiety in life. There is a wonderful existence as God who is a manifested glory from non-dual Brahman with all blessed qualities and powers and that power is capable of appearing before you as you want. That God is always willing to help you if you approach Him for help. I do not mean that He will neglect you if you do not approach Him with prayers, but you will feel as helped by God if you approach Him with devotion. If you are not a devotee you may think that you gain what you want by your efforts.

DISCIPLE— Do you say that He will help one if he is not praying. Will there be any difference in divine help bestowed to one who is a devotee depending upon God and to the other who does not depend upon God?

SWAMIJI— Don't you know that a crying child will get more attention from mother than a child who is playing. As

long as you are satisfied with the life and experiences you are having you will not cry and call God for His help. If you do not pray to God you will not be neglected by Him, He will give you whatever you deserve. Your prayers, worships, devotion and services will make you deserving more of His grace. Your life and activities may make you deserving certain experiences in life. You will have those experiences even without prayers and devotion. Good behaviours, good activities and good words will give you good rewards always. If you pray to God with faith and devotion and live a devoted and moral life for better happiness or rewards you will certainly gain them from God. God's grace will infill you with peace and blessedness.

DISCIPLE— I do not understand why God is brought in, if our life and activities are causing our experiences of all kinds.

SWAMIJI— That is a question asked by many. God is really the power reigning in the cosmos in whose glory things are going on in truth and righteousness. There

is therefore no harm in saying that God is giving rewards for all Karmas and that devotional life and prayers will be answered by God. Man will be under the guidance and protection of a divine power if he is devoted to God.

DISCIPLE— Christians and Muslims do not believe in Karma theory.

SWAMIJI— Who told you that they do not believe in Karma theory. The belief that there is a devil or Satan and men fall into his influence and become sinners is based on Karma theory. The cause of sin is the action against the wish of God. Similarly the belief that men can attain God or the Kingdom of God if they adhere to God's injunctions is also based on Karma theory. Nobody says that God will bless men without deserving His blessings.

DISCIPLE— Sri Ramakrishna proved the existence of God in this age of science and He lived as a laboratory to test different faiths and religions, inspite of His declarations men in this world cannot believe that God is existing. How to develop faith in God without any proof of his existence?

SWAMIJI— Declarations of sages and saints are going on from time immemorial that there is God, that they are having experiences of God and that all can realize God if earnestly attempting. Not minding these declarations many in this world denounce the existence of God. Sri Ramakrishna proved the existence, showed others also God who is beyond the reach of ordinary men and boldly declared that He is prepared to show God to all whoever want to see, if they are earnest. If you look at His glory in life you can know that there is God. He was an illiterate man of Bengal in India and He was known as a mad Pujari (one who carries on worship) of Dakshineswar temple. In later stage of His life that mad man was glorified that He was wonderfully divine. After His passing away His words became words of wisdom to all scholars and educated men also. Now He is God among His followers all over this world. You may say that it is hallucination created by human weakness. Whatever it may be, you will see a wonderful glory shining in His life. That glory is of God. Men can understand that human efforts

cannot make a man God. If men are believing the experiences and declarations of such noble souls and following their directions they themselves will get experiences and proofs about the existence of God.

DISCIPLE— There is a question why His life did not change the growth of nihilism in this world. Many are asking why God is not manifesting now or arresting the growth of degradation all over this world.

SWAMIJI— Don't say that there is degradation all over this world. You will see that America is a new country in the eyes of men as that part of the world was unknown to others. After the discovery of America that country is improving in every way. No one can say that America has become degraded. Really all the western countries are improving in every way. You may say that India, the land of sages has degraded. That is due to the neglect of Indians in the mode of their lives and activities. Bundles of theories are of no use if those theories are not lived. Let Indians get awakened and live divine life which is their own heritage if they want elevation.

God is really existing. If men believe in Him and live dedicated lives, there will be peace, prosperity and happiness reigning.

DISCIPLE— There is a growth of human efforts to bring peace and prosperity in the country. They say that religion has nothing to do with social life. Man may believe in any religion for their own salvation if they want and if they are believers in God, but they must work hard for the attainment of plenty and prosperity. This is the motto in these days.

SWAMIJI-- Efforts are needed in all walks of life, if men are to progress, but divine grace also is needed for attaining progress. Religion is the basis of life of human society. If life is not established in religions faith and observances there is no doubt that there will be disturbance and degradation. All may adhere to their own faiths knowing that all faiths are leading men to God or all may follow a common religion with moral and spiritual observances and practices. There is no use of denouncing religion because religious animosity is existing. Ignorance is the cause of fights

and quarrels. Let there be enlightenment to all and let there be an attempt of harmonizing faiths. Religion is not exactly for attaining peace and blessedness in the other world only. Religion is essential to make men happy in this life here in this plane of earth also. Animals are not having any religious ideas and ideals. They are not in peace or prosperity in spite of their freedom to live as they like. You may say that they have no social arrangement or organized method of work to increase happiness and prosperity. It is not the organized methods or arrangements that will make prosperity in this world, but it is divine grace alone that can give us happiness and peace here and hereafter. You know that the organized attempt can easily be directed towards destruction and ruin if there is no proper ideal before men. Ideal may be of destructive attainments if there is no divinity in view. Man will shudder to think of destroying another life if he knows that his own self is existing in that body also. If one knows that the same God is the father of all these, he will not attempt to ruin any. If one is afraid of a God who is ruling over this world, then also there will be fear to

destroy others. You may now understand that organized attempt alone will not make the society of men happy. Life based on religion alone can save human society from degradation and destruction. Life after death is really religious attainment. If there is no religion men will attain utter darkness after death.

DISCIPLE— I like to hear this declaration discussed.

SWAMIJI— You know that man is mere consciousness and he attains what he aspires for. Those who want to be in this world and worldly attainments will be attaining human body again or will be roaming about as Prethas. Pretha means unreleased departed souls. Those who are attached so much with this world and worldly pleasures do not get released from attachment and hankerings for enjoyments even after death. Those souls, although released from gross bodies are roaming about in this plane in astral bodies being bound with this world. They are Prethas. Others who want celestial or heavenly happiness may attain heaven after death as the result

of their sacrifices. Those who want to realize God will attain God and those who want to attain Brahman will attain Brahman. Human consciousness is capable of visualizing and conceiving states of existence for the life after death and they will be attaining those states after leaving this world. If they do not have any conception of the life after death or the Kingdom of God they naturally attain utter darkness after death as other living beings do.

DISCIPLE— Swamiji said that attachment with this world will bring the soul of man to the plane of this world only. I do not understand how you say that utter darkness will be the attainment if the man is not enlightened about the state after death.

SWAMIJI— Yes, Prethas grope in darkness. Those who are born immediately after death are also in darkness about themselves. There is another state of utter darkness where the soul of man can remain in ignorance about everything.

DISCIPLE-- Hell is a state of attainment after death.

SWAMIJI— Yes, hell is a state of existence for purifying the man and it is also in the state of darkness. Religion gives ideas about sin and the state of hell where there will be purification. Astral man will go to that state and get purifications of various kinds due to his faith and conception.

DISCIPLE— Swamiji says that it is our conceptions about sin and purifying hells that take us to those hells. Why should men go there having misguided conceptions, probably revealed by these powers?

SWAMIJI— Yes, it is true that these powers give revelations about life after death. If you do not get purified in everyway you will not be evolved spiritually. Spiritual evolution is to be gained by passing through different experiences in different states of existence realizing the fruits of Karmas.

DISCIPLE— I do not know how realisation of fruits of Karmas can give the soul spiritual evolution. You told me that freedom from matter is salvation.

SWAMIJI— Yes, freedom from matter is attained by annihilating astral and causal bodies made up of material powers. You know that gold is heated and beaten many times or melted and purified before it is made absolutely pure. Removing all dirty contaminations is purifying gold. Similar is the process of purifying individual souls. There is contact of matter. By lives and activities in human bodies different powers are developed in men and those powers form inner sheaths. Those who want spiritual evolutions may undergo spiritual practices as ordained by divine powers and thereby get contact of matter annihilated. It is wishes of divine powers and eternal beings that will develop wonderful effects for spiritual practices. Experiences in hell are making purifications similar to heating and beating gold. By undergoing miseries there, the soul of man gets free from sins and also material powers to some extent.

DISCIPLE— I do not understand how the soul of man can get free from matter by undergoing experiences in hell or here. Similarly one cannot understand

how one can get free from matter by undergoing spiritual practices.

SWAMIJI— You know that all powers are developments from motions or activities. Spiritual or divine powers are of two kinds. One is wonderfully developed material power that can elevate human consciousness to higher states of existence and the other is a wonderful power development of divine nature due to spiritual practices and activities. You may ask if material powers can elevate the human soul to higher regions. You have seen that devotional music and beautiful light arrangements are elevating. By witnessing or experiencing external arrangements, vibrations and developments the soul of man gains fine material powers capable of giving elevated feelings and experiences. Fine powers will manifest in mind and consciousness annihilating gross powers of lower order giving dark and degraded feelings. This is development of material power helping annihilation of lower powers and also evolution of the individual consciousness. Sri Ramakrishna underwent continuous spiritual practices for years together and He gained God in-

-toxicated consciousness full of divine ecatasy. These God-intoxicated states and divine trances or Bhavasamadhis are specialities of Savithri divinity prevailing in the state of Brahmaloaka. His wonderful divine ecstasy and the nature of plunging into blessed states of divine Samadhis are specialities of Pranavamayi divinity prevailing in the state of Saguna Brahman. You have heard that He used to dive deep without any effort into divine states of Samadhis often and that at times it was very difficult to bring down His consciousness. Those are states prevailing in Chilpada and Chilthala of Chinmandala or Saguna Brahman. Bhavas and Mahabhavas are states of experiences in Thapolaka where Gayathri power prevails and His firmness and punctuality in observances and inclination for divine life are states of Sandhya Sakthi prevailing in the lowest region of the Kingdom of God. These developments of divine powers in Him were results of spiritual practices for years together. Wonderful powers developed in men as efforts of life and practices will destroy all attachments with matter and material kingdom and make the soul free. You know now that

external observances and external arrangements also can elevate the soul to higher states of experiences and thereby get free from the experiences of material pleasures at least for the time being. Experiences of hell make the individual declare that he will have no more desire for material pleasures and that declaration brings up unknown purity.

DISCIPLE— Hell is to experience the result of sinful actions committed by men. Is there any means of knowing if such sins have been exhausted?

SWAMIJI— The soul of man will not remain in that state of darkness if such sins have been exhausted. It will attain Pithruloka from where it will be born again. You are thinking within you as to what kind of power one accumulates by committing sins. It is not material power. It is a wonderful power that will drive the soul to utter darkness just as a divine power is guiding to higher regions. Lower regions are reigned by terrible powers known as Pretharupinis. You know that nether region is called Prethaloka. By violence and

immoral life one accumulates those terrible powers of nether regions.

DISCIPLE— Path of devotion is to protect human beings from sins and degrading activities and to lead men to higher regions of consciousness.

SWAMIJI— Yes, higher powers develop in men and those powers lead them to higher regions by following the path of devotion and by observing and diving deep into devotional practices. Those practices are steps to higher and higher regions.

DEVOTIONAL PRACTICES

DISCIPLE— I do not know If one can make a modern man convinced about the existence of God and the need of attaining God

SWAMIJI— Why should he be made convinced? God does not need others acceptance or worship. He is existing in infinite bliss and He is beyond all needs. Modern man may not understand Him and he may not believe that He is existing. His denunciation does not affect His existence in anyway. If man in the world is satisfied with material pleasures and if he is capable of attaining and enjoying those pleasures without the aid and help of God let him do so. If he can have those pleasures in eternity let him have them. He need not try to know God and he need not undergo hardships to attain the state of God.

DISCIPLE— Swamiji used to inspire people with divine ideas about God or Brahman while you were alive. You said that knowledge about Brahman alone will

solve modern problems of the world. There is a growth of materialism and that growth can be arrested by knowledge about Brahman. Now you say that there is no need of accepting God if man is not willing. I am getting astonished at your declaration now.

SWAMIJI— You told me that modern man will not be convinced by these arguments establishing that there is God. I do not say that his certificate is needed for the existence of God. Man is not all-knowing. He is not the creator of this universe. He may be capable of producing wonders, but those wonders will be nothing when compared with the wonderful phenomenon of the whole cosmos, scriptures say that man is a spark from God. You can imagine from the capacities and powers of men who are sparks or glories from God that God is infinitely powerful and glorious in everyway as He is infinitely greater than men. This phenomenon of the universes is a proof for His existence. You can imagine a wonderful individual or some individuals as the source of any wonderful development in this world if that development is caused by human

efforts. Similarly you can imagine a wonder as God or Spirit or Brahman as the source of all these developments as cosmos. These cosmic developments are beyond human capacities and attainments and you may take for granted that it is God who is causing such developments.

DISCIPLE— I have understood Swamiji's declaration that there is something wonderful existing beyond all these universes and that something is God. I want to know if that God is ready existing as a personality with whom we can have contact.

SWAMIJI— Path of devotion is a wonderful system of practice that will invoke divine developments from that wonderful existence of Brahman. Brahman the infinite is indeed the source of everything and it is a wonder beyond all personalities and aspects. Human aspect is liked and loved by men. Men are able to get real contact with such Gods when appeared. Terrible powers and deities with terrible appearances may be appearing from Brahman if we activate or invoke such aspects by worship and meditation, but I am sure that men may not feel attracted to those

powers or beings. Human aspect is liked and loved by men and knowing this well, divine powers revealed knowledge about God. They have described God with human forms suited to different ages to sages who were Adhikarika Purushas of different ages. Adhikarika Purusha means the person who is to ordain adjustments in religious tenets and practices. You may ask now as to who appoints such a person and how to know that one is the person to ordain new developments and adjustments, it is the glory of Brahman or sublime divinity that brings up a divine personality once in thousands of years and it is the glory of Brahman only that makes him known as a wonderful divine soul whom people can follow and worship. You know that Sri Ramakrishna was an illiterate villager born in Bengal, in India. He was brought down and made known by the glory of God. He went through wonderful types of spiritual practices and attained the highest goal known as Brahman. Different religions and faiths were tested by Him by following their directions. He found that those religions and faiths lead men to the same state of divinity known as God. Religion of Hindus

declared that God exists with forms in the state of God-consciousness. Sri Ramakrishna realized sublime divinity as wonderful divine light as Mother Divine. He then wanted to see Mother in Her form also as She was conceived by men. It is stated in the life story that He got realizations of His Mother Divine in human forms also as conceived by all.

DISCIPLE— I do not understand if that appearance of Mother Divine was from the Kingdom of God.

SWAMIJI— I have told you that there is an all-pervading supreme God who is real God beyond all differentiations. Appearance before Sri Ramakrishna was from that all-pervading God and it was through the state of powers reigning in this plane of earth.

DISCIPLE— If Sri Ramakrishna realized God appearing through powers reigning in this plane of earth those Gods ought to be visible for others also.

SWAMIJI— No, those forms were not visible to others. You know that

spiritual experiences are gained by those who are plunging into the pursuit after God realizations. Powers reigning in this plane are fine elements invisible to human eyes. Men get realizations of divine forms of God either in trance or in deep meditations only. Those forms of Gods will be astral and will be shining with divinity. Gods existing in Vaikunta will never come down to this plane of earth. You might have heard from Puranas that divine powers and divine beings approach Vishnu and Siva to complain about the degraded states of affairs in the plane of earth. Those Gods tell them that they will incarnate in this world to set things right. Those Gods never come to this plane of earth to see things themselves or they do not come down and set right disorders.

DISCIPLE— Are they not knowing what is going on here? They must be all-knowing.

SWAMIJI— They are not thinking of this world while they are there. They remain in communion with the higher principle which is cosmic divinity or Brahman.

DISCIPLE— I think that these Siva, Vishnu and others existing as personal Gods with forms in the Kingdom of God are mere individual souls like Devas. Do they possess any special powers or glories?

SWAMIJI— Certainly they are more divine than Devas and Parshadas or associates of God. They are emblems of wonderful divinity known as Cosmic Godhood. They exist in the state of God-consciousness to inspire those human souls who attained that state. They spread divinity and give realization to devoted souls. Their glory is to inspire souls who attained them with exalted feelings of joy divine. Real God is universal power divine. That power itself is ruling over the Kingdom of God in the names of God, Allah, Vishnu, Narayana or Siva. This invisible God and personal Gods with forms are wonderful glories of Brahman or Cosmic God with human aspects as conceived by divine beings or powers for the sake of human society. Gods with forms exist in divinity infilled by divine powers and yet they are not all-powerful. All-pervading God is all-powerful. God in the Kingdom of God reign over that state with wonderful divine splendour.

DISCIPLE— I have heard a story that Sri Ramakrishna worshipped His own picture seeing Mother Divine shining in that form. It seems that He was not allowing to take His photo. I heard that some of you arranged to take a photo of His while He was in deep meditation or Samadhi. After many years that photo was shown to Him by one of you. I heard that Sri Ramakrishna felt very pleased to see the photo and that He enquired how the photo was taken. When He heard that it was taken one day while He was in Samadhi some years ago He laughed and exclaimed that there is Mother in that photo. Seeing Mother in it He got flowers and sandal paste from those who were present there and Himself worshipped that photo and prostrated before it. It seems that He said that that photo would be worshipped by many all over the world in future. It has become true and the same picture is being worshipped by many now. Similar may be the state of deities existing in the Kingdom of God being infilled by power divine.

SWAMIJI— Yes, Sri Ramakrishna was an embodiment of divine power and

He was infilled by the same power. He was immersed in divinity by spiritual practices and attainments. Really He is manifested glory of Mother Divine.

DISCIPLE— Swamiji's description is that these personal Gods are existing with human qualities and feelings and they are infilled with divine powers. They are existing, as manifested glories of Savithri Sakthi. I do not know how to understand that personal aspect of God manifested form Power Divine of the Kingdom of God is getting infilled with divine power again.

SWAMIJI— I told you that Sri Ramakrishna is manifested from Saguna Brahman. Mother Divine or Saguna Brahman appeared as a human being as Sri Ramakrishna and yet He was infilled with divine power and immersed into it. Similarly Savithri Sakthi appears as an individual deity and that being is infilled with divine power reigning there. You may now ask how it is possible to develop as individual glory from the power pervading in that state and again get infilled with the same power. Deities are developed as individuals

with individuals powers, qualities and glories only. There is the power divine pervading all over and that power is shining wonderfully through that individual deity as God's power.

DISCIPLE— Probably that power does not make human beings residing there as centres for manifesting its powers or glories, but I do not understand why those deities of the Kingdom of God are not all-powerful when they are centres to shine that glory of God.

SWAMIJI— Wonderful power divine is existing as cosmic controller. All these personal deities are mere glories of that all-pervading God who is the possessor of all powers and glories. It is difficult for men to understand what is that supreme God and to visualize its existence. Men think of God as existing in the Kingdom of God as a wonderful divine power. There is difficulty to visualize that God also and love Him. Yet Christians and others think that God is a wonderful being existing in that Kingdom of God with all powers and glories. He is invisible in that state of existence

also. He reigns the Kingdom of God being an invisible personality there.

DISCIPLE— Why do they say that He reigns in the Kingdom of God only? Does He not reign these lower states of existence also?

SWAMIJI— They believe that the lower state of darkness is ruled by a devilish being or Satan. You men live in the kingdom of men. If you obey the commandments of God and live as directed by Him you will attain the Kingdom of God and be in blessedness. If you violate God's injunctions you will go to the kingdom of devil and perish there. Now you see that they do not believe that God is ruling over the kingdom of devil also. Hindus think that God is one in spite of their acceptance of different deities as God's glories and they consider that that God is all-pervading and all-powerful ruler of this cosmos. As I told you Hindus introduced different conceptions of deities with forms as they found it impossible to visualize and perceive cosmic divinity or invisible God of the Kingdom of God for worship and meditation.

Thus they introduced human aspects and forms so that they can love and keep relations with such deities. You will surely understand if I say that an individual with whom you maintain relation and whom you consider as very dear to you will be loved as your own. Your relation with that individual will increase if you keep in touch with him. Path of devotion is trying to maintain relation with God or one's chosen ideal so that love and attachment with God will increase.

DISCIPLE— I have heard of different systems of practices maintaining relations with God or the chosen ideal as father, mother, friend, husband, son and so on as described in scriptures. God will be considered as an object of love by the devotee and in course of time love will become intense. Devotees maintain human relations with God and they serve Him just as men do here. I may say that they develop attachment and love with God day by day as we see in case of friends and relations in this world. Sri Ramakrishna had a wonderful relation with His Mother Divine. He treated God as His own mother and as

Mother of this universe and worshipped Her in a wonderful divine state of consciousness. It was not exactly a human relation. Probably that was divine love.

SWAMIJI— Yes, there are various methods for maintaining loving relations with God. Love divine is an expression for sublimation of the conception of love. Love is a human quality.

DISCIPLE— I am wondering at Swamiji's declaration. Love is divine and God is love is a general belief of human society. Now Swamiji says that love is a human quality.

SWAMIJI— God is divinity beyond all differentiations. How can there be love in that state of divine bliss?

DISCIPLE— I am again at a loss to understand what Swamiji says. Bliss is manifested in love only.

SWAMIJI— Love brings misery also as there is hatred as parallel to the quality of love. Bliss will be reigning in a state of

consciousness beyond love and hatred. Divine love is an expression just to sublimate the relation of the devotee to God. You know that Gopis loved Lord Krishna. You will find that all of them loved Lord Krishna with human feelings in spite of their knowledge that He is God.

DISCIPLE— God is divinity. Knowing that Lord Krishna is God they loved Him without any human consideration. Can it not be said that, it was divine love?

SWAMIJI— You know that all souls are parts and parcels of Brahman. Don't you think that human love can be treated as love towards Brahman?

DISCIPLE— Men do not feel that they are parts and parcels of Brahman. Lord Krishna and Lord Rama are treated as incarnations of God. Knowing that they are manifestations of God if one loves them that love can be treated as divine love.

SWAMIJI— You may say so. There is a truth existing beyond all these opinions and feelings. That truth will not accept

these declarations. God is all-pervading divine principle. Human beings and divine beings like Vishnu, Siva and others are parts and parcels of that wonderful principle. Parts attaining the source and becoming one with it is the goal of spiritual practices. Path of devotion helps individual souls to attain that supreme goal. I agree that love towards the object of worship helps the worshipper to be in contact with and in communion with that object. Constant contact and communion brings up a state of mind tuned with the state of the object of worship and slowly the worshipper gets elevated to a state of God-consciousness full of divine bliss. He will have no other attraction in life. He will be finding supreme joy and divine peace in communion with his God or chosen ideal. He himself will become moulded in the aspect of his chosen ideal. His consciousness will become one with the consciousness of that wonderful divine personality. He will be God-intoxicated and will be in a wonderful state of consciousness full of remembrance of his God, knowledge and aspect of his God and divine awareness of his God. This is the highest state of divine trance in the

path of devotion. The devotee will be able to see, talk with and experience God in that state of consciousness while living in this plane of earth and after leaving this plane, the soul of that man will attain the wonderful region in Brahman where he will be in God-consciousness in communion with his God.

DISCIPLE— Swamiji has explained the gist of the path of divine love. It is the state of wonderful divine love that is described by you. Man is unable to forget God who is everything to him. He is immersed in a state of bliss in remembering his God and he is plunged in unspeakable love divine flowing towards his God. This love is Premasagara - the ocean of divine love. Infinite will be the blessed experiences in that state of love to God. Men love material objects and human relations here. They get wonderful experiences of joy from this love mundane. But all material objects are changing and perishing. This love here may bring up glimpses of joy and neverending misery also. Divine love gives imperishable experience of bliss.

SWAMIJI— You have described divine ecstasy as love divine. Consciousness of the aspirant becomes inebriated with divinity by undergoing spiritual practices and the man gets immersed into unspeakable bliss. This inspired state is vibrant in divinity and is the result of continuous practices. You may very well treat this state of consciousness as devotion full of divine love. Generally, path of devotion is known as method of life establishing human relations with God to increase love and attachment with Him.

DISCIPLE— I would like to hear about spiritual practices capable of manifesting divine consciousness.

SWAMIJI— Spiritual practices are considered as main and subsidiary divisions in the light of importance. Main practices develop wonderful divine powers in the aspirant while subsidiary practices give impetus to main practices and divine developments. Japa, meditation, prayer, reading and chanting scriptures, praising God, singing God's glories, worshipping and serving Him are some of the methods of

devotional practices. Japa and meditation are the most important practices for realization of God. All these steps develop certain divine powers in men as you heard from these powers. They told you that there are various powers developed from our life, activities and practices. Sin is a kind of power giving developments of miserable experiences and is leading the soul of man to utter darkness hereafter. This power of sin is developed from undesirable life and activities of human beings. Those who live a cruel life, cause miseries and sufferings to others and hurt others for selfish purposes are considered as sinners. It is said that a dark power is growing in the astral body of sinners and that power drags the soul of man to dark regions in nether world. Doing good and helping others, giving charities, worshipping Devas and performing sacrifices as prescribed by scriptures for the attainment of heavenly happiness are some of the methods for the development of a power giving celestial happiness. This power will lead the soul of man through Pithruyana (the path of unevolved forefathers) to higher regions for enjoying fruits of his Karmas. After having the effects of

Karmas realized, the soul will be born in this plane of earth again. I need not tell you now that the one who went to dark regions also will be born in this world again at the close of his punishment in hell.

DISCIPLE— Some say that sinners will be punished till the individual is annihilated. I do not know if it is true.

SWAMIJI— I do not accept the view that a soul will become extinct. The view may be that the soul of man getting immersed in sin will attain the nether region of darkness where he will be put into purifying process and if he is found to be a terrible sinner unfit to become purified he will be converted into material powers. It is true that Spirit becomes matter when it degrades, but I do not accept the view that an individual soul will become matter as there are various ways of purifying. One can go to hell any number of times and be born in this world in miseries also any number of times. By various transmigrations and various experiences sinners will suffer for their mistakes and get purified. I told you that the circuit of life is cyclical and the end of the circuit

is attaining Brahman from where the individual originated. You have known that all charitable and benevolent actions aimed at material prosperity and happiness will lead the soul of man to celestial happiness in heaven after leaving this life here. There are people who desire for material pleasures and at the same time having desire for divine experiences of joy in the Kingdom of God also. They worship God with prayers for fulfilling their desires. God blesses them with heavenly happiness and development of divine joy in higher regions. The power developed in such devotees who live in faith and devotion to God in systematic observances of the injunctions of the scriptures at fixed times and prayers for heavenly happiness is Sandhya Sakthi as described by these powers. That power elevates them after death and those souls attain a state of experience in the Kingdom of God just at the juncture of heaven. Such a region is reigned by Sandhya Sakthi.

DISCIPLE— I wonder if these different names of powers have any importance at all. It is possible that developments of powers take place as the result of strict

observances of religious services and practices. I can understand that different power developments take place while attending funeral ceremonies, marriage ceremonies, special worships, devotional songs and dances and processions with bands and music. I have felt different experiences of feelings of sorrow joy and elevation fit for the occasion while attending those different functions. I think that anyone can feel a miserable power developed on the occasion of a funeral ceremony in a burial ground and that those who attend that ceremony will be affected much. I do not know if there will be any change in the bodies of those who assemble there, but I know that any man will have to admit this wonderful change in the mind. Similarly I can understand the wonderful development as a result of spiritual practices, but I do not know the real distinction between these classifications of Sandhya, Gayathri, Savithri and Pranavamayi Sakthis.

SWAMIJI— There are physical changes also on such occasions. You have seen people falling unconscious when they are faced with calamities, Palpitation will

increase, breathing will be difficult and talking also will become impossible when one is faced either with extremely joyful occasion or extremely painful occasion. From these facts you can infer that various changes may take place in the gross body when we are engaged in different kinds of activities. It is said that there will be a terrible power of darkness awakened in the body of man when he is extremely angry. A terrible and thrilling sensation will run through the body from feet to head and the man will lose his normal consciousness. This power is awakened by anger. Similarly when one is overjoyed he also gets possession of a vibrant power. These are all bodily powers and the results of these possessions are perceivable. I am sure that science laboratory will be able to analyse and find out what these changes are. These powers change the mood and nature of the mind, intellect and consciousness of the person on whom these develop. Although material substances, tea, coffee, tobacco and all kinds of beverages are causing changes in our mind and intellect just as I described now. From these facts you can infer that life and activities of man develop certain material

powers as well as divide powers in him and those powers shine through mind and intellect. Senses are also affected by such powers. We know that the yellow -juice pervading in one's body when one is attacked by jaundice make the vision also yellow. We also know that a man accustomed to maintain spiritual life does not like to hear anything vulgar while another who is accustomed to live worldly life may not be inclined to mix with divine personalities. These are developments of power in men. Mind, intellect and consciousness are nothing but glories of Athman shining through material powers. Mind is really matter. Changes in substances of matter in the constitution of mind make the mind change its nature and moods. You have heard that Sri Ramakrishna used to feel inability to touch or eat things touched by sinners. His mouth refused to swallow food polluted, in anyway. From all these facts you can somehow understand that there will be some material changes in man attained by his life and activities. Sinner accumulates sin by his life and work and that power known as sin develops material power that is dark, heavy and degrading. Similarly,

higher powers giving elevation and blessedness are also developing material powers of light and brilliant nature. Sin will drag one to terrible darkness in nether regions while pious action elevates one to light and blessedness. These changes are made by material and divine powers in the body of men.

DISCIPLE— Do you mean to say that the life and activities of man will develop divine powers also along with material powers in him?

SWAMIJI— Certainly developments of divine powers and material powers will take place in him as the effect of life and activities. Divine powers or devilish powers are mystic powers developed. It is very difficult to explain those powers. People used to feel a wonderful divinity in the presence of Sri Ramakrishna. All great souls are spreading divine glories around them. These glories are divine powers. There will be similar growth of material powers also in man being developed from his life and activities. Divine developments will cause developments of matter suited for divinity in the body as you see in the

case of Sri Ramakrishna. He was not able to touch coins or metals due to a wonderful growth of divinity in him. He was again having terrible burning sensation all over His body and He had digestive disorder also during the days of His spiritual practices. Due to developments of divine powers these bodily changes also took place in Him. You can now understand that wonderful mystic powers of divine nature and material powers are developed in men due to religious life. These material powers constitute inner sheaths in them. Food and activities of organs of sense and actions create different sheaths in men. Sheath of food is body made up of flesh and blood developed from food. Activities of body and organs develop the sheath of vital force, but vitality supplied by food is the predominating power in that sheath. Mind is really developed from vitality supplied by food and it is grown as influenced by activities of body and organs. Sheath of mind is thus developed as the essence of the sheath of vital force. You know that intellect is nothing but the higher state of mind and as such, the sheath of knowledge is the essence of the sheath of mind. Conscious-

ness is the essence of all experiences of life. Activities and experiences developed from activities of all other sheaths give impressions in the awareness of spirit. This awareness shines through electronic powers developed as the essence of all sheaths of atomic powers. Thus the innermost causal body made up of consciousness is developed in man. I explained about the development of divine and mystic powers according to one's life and activities. Those powers reign in all these inner sheaths of man. Divine personality is developed on account of these divine powers. Inner sheaths are developments in men only as ordained by divine beings or powers. Men only develop powers for future enjoyments of rewards for their actions in this world as they are to advance in spiritual evolution. All other living beings get evolved in natural course of developments. Human soul gets evolved by passing through various experiences in different states of existence as the results of his Karmas

DISCIPLE— Other living beings are also having Karmas, food and organic activities. Do they not get developments of inner sheaths?

SWAMIJI— They may get rewards of their Karmas while living in the body as you see that an animal will be beaten if it attacks a man. They do not accumulate any power for future enjoyments. They live and die and go to utter ignorance of darkness as they have no conception about a life after death. These divine powers have given revelations to men about the Kingdom of God and life after death. Animals go to utter darkness after death and take birth again in natural course. These powers have ordained that an individual soul must get evolved as human soul after natural course of developments in animal bodies. Animals are not having inner sheaths as divine powers did not ordain so.

DISCIPLE— Do you say that these powers have ordained all these?

SWAMIJI— Don't be denouncing because you are angry with them. It is the play of Mahamaya that you witnessed through them. These powers ordain spiritual developments in every way.

DISCIPLE— Who ordains material developments?

SWAMIJI— Material developments are taking place in natural course. God in His infinite mercy has ordained spiritual developments through His glories who are these powers. These powers may appear as duping and degrading, but they themselves ordain all kinds of elevations also. Man is a wonderfully evolved animal and human life is bestowed upon a soul by divine grace. He is blessed with a great boon of having discriminative capacity and he is given revealed knowledge about God, the Kingdom of God and paths and practices leading to higher regions. It is the declarations of these powers that make spiritual practices capable of higher developments and attainments. It is these powers that ordained different practices leading to different regions. It is again these powers that ordained developments of different spiritual realms for the existence and enjoyments of human souls. Don't denounce whatever spiritual secrets they have revealed. God has blessed men through these powers in various ways. Men are again blessed

with the advent of great sages, incarnations and prophets to enlighten and encourage them in spiritual pursuits. Men alone are capable of attaining salvation. These inner developments of powers and sheaths are blessings bestowed upon men through which they can enjoy fruits of their Karmas in different regions of existence. I told you that animals and other living beings are not attaining those regions after death and they are not bound by Karmas. They live, die and go to utter darkness as natural developments. There will be an inner development as an inner man as a result of life, activities and observances for a human being only. Inner man means having astral and causal bodies developed as described by me. Soul existing in Anandamayakosa sheath of bliss; made up of electronic power is man in causal body. The causal man enveloped in different sheaths is an astral man. Pranamayakosa, Manomayakosa and Vijnanamayakosa are those sheaths and they constitute the astral body. An astral man can enjoy fruits of actions in all nether regions and in all higher regions of astral cosmos. The highest astral region is the Kingdom of God developed in wonderful divine light in Brahman.

DISCIPLE— This is a mystic expression; I want clear explanations.

SWAMIJI— Brahman is infinite expansion of divinity and a kind of blessedness and light divine. It is all-pervading and eternal. The kingdom of God is one of the highest regions full of wonderfully divine light shining with splendour and glories. There is the region of Brahman beyond all differentiations reigned by Mother Divine above this Kingdom of God. All these higher regions exist in the fourth dimension of the space in Brahman. Fourth dimension extends towards sublime divinity beyond all material power regions from gross to fine and from fine to the finest states. Cosmic vacuum may be treated as sublime divinity of infinitude and it is a wondrous state of existence infinitum capable of producing any number of universes from itself.

DISCIPLE— This declaration also is mystic.

SWAMIJI— I told you that spirit is beyond understanding and it is the source

of all material powers. That wonder known as spirit is developing as coarse and fine material powers by its own will. Energy is a state of vibrant spirit developing as finest matter. Causal powers developed from energy are existing in causal universe where the soul of man can attain in his causal body and enjoy beatitude in eternity. Causal state is deified electronic state of existence in the highest region in the fourth dimension.

DISCIPLE— Swamiji is making wonderful declarations understandable one after the other. Electronic state is material kingdom. How can the power be deified?

SWAMIJI— All kingdoms of existence are material in a way. Kingdom of men. Kingdom of Devas, Kingdom of God and Kingdom of spirit or Brahman are mere material kingdoms pervaded by different material powers in Brahman. Sublime divinity is all-pervading existence infinitum beyond all powers. Kingdom of Brahman is deified electronic state. Electrons and Protons producing fire elements of very bright nature alone pervade in that state of

wonderful divine light. From that ray of divine light all other kinds of light rays are developed. Electrons and protons producing water elements and earth elements exist in very low regions and those regions are contaminated with coarse matter. Deified electronic state is uncontaminated state of electrons and protons of fire, air and sky elements existing beyond all other powers. You have heard these powers describing all these details. I accept their declarations as there are no other ways of knowing things. There is possibility of having very fine and exalted state of power regions existing in this cosmos. I remain in Brahman immersed in Samadhi without any thought about all these regions. I know all about Brahman without any revelations from powers. These powers declared that there is a lower state full of fire elements developed from that wonderful electronic state of highest existence. That is deified atomic state or the Kingdom of God. Lower states are contaminated with water elements and earth elements and those are Annamaya, Pranamaya and Manomaya sheaths of Brahman. Vijnanamaya sheath of Brahman is the Kingdom of God and Anandamaya sheath

of Brahman is the Kingdom of Brahman or cosmic consciousness

DISCIPLE— What is the authority basing on which these powers declare all these supramental secrets?

SWAMIJI— They do not possess any records. They cannot have any higher authority over them as they say that they are real authorities. Whatever they declare will be true. You know that Sri Ramakrishna was the embodiment of wonderful divine powers. He used to declare various secrets about men, God and the Kingdom of God in wonderful state of divine trance. You may remember that I told that He was ever in trance. His declarations were not based on any records or authorities. These wonderful powers declared all those secrets through His mouth and you see that every word of His is becoming true now. I did not know that I was also possessed by these powers. In inspired moods I used to declare various truths while I was alive. You know well if my words are becoming true. There is no doubt that a human mind is not capable of knowing what will take place in

future. If my declarations about future are true now, you can understand that these powers are capable of knowing all cosmic secrets as I know that these powers were working through me in those days.

DISCIPLE— Yes, I know that many declarations of Swamiji became true within this period. I do not want to describe all those details now. However I can say that many of your prophecies became true in course of time. If you say that these powers are really responsible for those declarations these must be wonderfully divine. I do not know why they disturb me now. However I am not concerned with them in anyway. Swamiji said that various powers are developed from the life and activities of each human being. Your explanations gave me an idea that those material powers as described constitute inner sheaths. You have stated that it is spirit that becomes matter. Do you say that the work and life of each individual will convert spirit into matter and develop inner sheaths in men?

SWAMIJI— It is not by converting spirit into matter that inner sheaths are

developed. You know that a child is born without any development of mind or intellect. It is having life in it, but it cannot think, discriminate or feel as inner organs are not developed. Body is there and there is life in the body. Slowly by taking food and by seeing, hearing, knowing and by getting training and educations inner powers are developed and inner sheaths also are manifested from those powers. Living beings other than men also get developments of sense organs and mind, but they do not get sheaths developed as these divine powers have not ordained such developments.

DISCIPLE— Swamiji did not say how fine powers are developed in a human child.

SWAMIJI— You know that there is fragrance spread around anything that has good smell. Similarly there is a hallow of light and a vibration of heat around burning fire or light. Gross fire is spreading fine elements around giving light and heat. Smell is the quality of earth element according to Kapila. There will be a radiation

of fine elements giving smell around a gross object full of sweet smell. Human body or any body will have fine power developed and radiating around. You know that the fine power development will be of the particular particle with which the gross object is constituted. Gross body of man is constituted with the essence of food. I know that you are thinking within you now as to how activities can develop fine powers. Cruel nature and actions of a person generally brings up a power of mind without the feeling of love or sympathy. One who is engaged in any kind of work will have developments of inner powers tuned to that work. You know that a musician will have a tendency of music and his mind will be always enjoying mental music. There are developments of powers from actions. Food causes development of fine elemental powers constituting inner sheath while activities develop another kind of power developing tendency and nature. Human actions bring up a wonderful power that will give rewards in future. That kind of power develop in men only as that is a special blessing given by God to human beings. Fine elemental powers from food and powers developing tendencies and nature from training, edu-

cation, experiences and surroundings will grow in a child and these powers will constitute inner bodies known as astral and causal bodies. Instinct is a power in lower animals. It has become discrimination in man. Tendencies and nature are helping discriminative power which is developed in mind. You know that mind is a power through which the glory of spirit is shining as thinking and knowing faculties. All these power developments take place in human body as ordained by God. Ordinations of God take place through divine powers or divine beings. Now you have understood that it is not spirit that is becoming matter by human activities, but it is matter that is producing different kinds of powers. Spiritual practices produce certain wonderful powers as described by these powers. Strict observances of injunctions of scriptures of any religion at fixed time and strict life and worship of God will cause development of a divine power and that power is called by Hindus as Sandhya Devi. Although followers of other religions do not know and recognize this particular divine power, all get this power development in them as the natural outcome

of their life and practices. Chanting Koran, Bible, Vedas and other scriptures, making Japa of Gayathri and such other syllables, worshipping God and doing divine services to Him and praying to God will develop a wonderful power in men and that is known as Gayathri power. You know that devotional music and prayers will develop a wonderful state of mind. Similarly contemplating on painful incidents may develop a miserable state of mind. If one hears pathetic cries of others he will get a particular mental state. Similarly if one scolds him the mental state developed in him will be peculiar. From all these examples you can imagine that there will be possibility of certain developments in men from the ways of lives and their activities. These are not developments of material powers.

DISCIPLE— I do not know if science can find out what these powers are.

SWAMIJI— Science may not find out what these powers are, but science also has to recognize the existence of such powers. It is not difficult to feel the change in man and developments of such powers by ordi-

-nary mind even. When those powers are elevating to higher realms of divine bliss men call them divine powers. Sin also is such a development, but it is degrading.

DISCIPLE— Japa is a devotional practice. Gayathri power is the development of Japa as I understand from all these descriptions. Generally devotees follow the practice of Mantra Japa accepting worship and prayers as subsidiary practices. I like to know about all developments from Japa or chanting sacred syllables and scriptures.

SWAMIJI— Japa of Mantra or chanting of scriptures or prayers with faith and devotion will certainly help development of that wonderful divine power that is called Gayathri Divinity by Hindus. You may know that such divine developments will take place in pious Muslims, Christians and others also. It is a divine development in men as the result of spiritual life and practices.

DISCIPLE— Lord Buddha did not care for powers or God,. Will followers of Lord Buddha also get such developments?

SWAMIJI— Yes, they will also get that development. You know that Buddhists follow mystic methods of Yoga practices. Lord Buddha might not have accepted those mystic methods. Besides those methods His followers became devoted to Him and they declare that they take refuge at the feet of Lord Buddha. You can see thus that Buddhists also are devotees like Hindus, Christians, Muslims and others and all devotees will have to attain the Kingdom of God where their souls will be enjoying in communion with or in company with the divine being whom they glorify. The glorious state of the Kingdom of God will be giving a kind of subdued state of consciousness before the divine personality or power whom they worship. Buddhists and all men of all faiths and religions, if devoted to something higher and divine, get development, of all these powers even if they do not understand or recognize those divine powers. All those saints who occupied high positions of esteem from others got their glories from these powers only. By Japa or chanting Manthras wonderful divinities are developed in men and those developments are elevating. Inner man will become made up of or influe-

-nced by the power developed by Japa or chanting. The power developed from Manthra Japa is mystic in a way. You may ask if such powers are really developed. Those who sing in chorus with power accompaniments get a wonderful proper development and they begin to dance when they reach very high pitch. This power is really a wonderful development from the activities of a group of people. Similarly Japas of different kinds develop mystic and wonderful powers known as Manthra Sakthis.

DISCIPLE— I would like to know what are those different kinds of Japas.

SWAMIJI— Vocal Japa in loud voice, vocal Japa in an inaudible manner and mental Japa are three important classifications in Japa. Japa in loud voice is the beginner's Japa. Generally Mantras are considered as sacred syllables and they are to be kept as spiritual secrets invoking wonderful divine powers. They should not be chanted aloud. God's name and praises of God can be chanted aloud. Chanting of God's name and stanzas of praises and prayers develop wonderful divine power

known as Sandhyasakthi. Japa is always to be inaudible. Mental Japa will lead the aspirant to a state of meditation. Both these kinds of Japas will invoke the most divine Gayathri bakthi and the aspirant will be led to the divine state of Thapoloka. Thapoloka is a state of consciousness where the soul of man will exist in wonderful divine trance under the influence of Gayathri Devi and dive deep into spiritual practices with unspeakable joy divine. Generally men try to sit and perform Japa and meditation with uneasiness and puzzled state full of difficulties of various kinds if they are not blessed with some kind of divine experience, but those who attain Thapoloka in astral bodies shall experience joy in meditations and other practices by the influence of Gayathri divinity. Bhava and Mahabhava (agony and yearning for spiritual attainments and unspeakable state of trance full of agony for not attaining God-realization) are states of experiences in this plane of earth for devotees in their spiritual pursuits. When they attain the state of Gayathri Devi their souls enjoy a kind of divinity full of joy in diving deep into meditations. Real God-realization will be available in

the state of God-consciousness only. Gayathri Devi is the development from mental Japa and Upamsu Japa (inaudible Japa) and this power is Manthramaya Sakthi of very high and mystic character. There will be the development of Manthra Sakthi in the mind of the devotee if he is regularly practising Japa. Japa will produce a deity made of mystic powers from cosmic divinity by the efforts of such a devotee. That deity will be wonderful power only developed from cosmic divinity through Manthra Japa and the devotee will actually feel the presence of such a wonderful power. This is a kind of realization of God as power divine. Devotee's own being will become impregnated with Manthra Sakthi (mystic power) and he himself will be possessor of that wonderful power known as Gayathri divinity. If one can maintain Manthra Japa in a constant manner day and night whenever he is awake and whenever he is not engaged in talking or thinking, that man gains a wonderful state of trance in course of time. One may continue Japa while sitting or working, walking or lying down or engaged in any other engagements just as his own breathing. His mind will be tuned

to that Japa and mystic power and he will be feeling the presence of that mystic deity. He may hear voices from that deity who is the power of manthra manifesting as a personality. He will be hearing words of wisdom and loving words from that wonderful power and he will be in a state of divine communion with his God in that way. That is the higher state of experience for a soul of man in Gayathri Mandala or Thapoloka.

DISCIPLE— I have read in an upanishad that the devotee will be led by divine beings and they will give him Manthramaya body when he goes high in the path of Devayana (Path of divine light). I am sure that that declaration of the Upanishad is true.

SWAMIJI— Yes, it is true. Pithrulyana (Path of departed forefathers) is the path leading to heaven and heavenly spheres. Heaven is not permanent. One may realize the result of one's good actions and return to the plane of earth after enjoying. Devayana is the path leading to the Kingdom of God. Kingdom of God is within the sphere

of sun (Adithyamandala) as I have described and that state is full of divine light of the sun of knowledge. When the soul attains the border below Thapoloka within Adithyamandala (sphere of sun) those divine beings give the soul an astral body made up of the mystic power developed from Manthra Japa. Such a body is essential for the soul to enter that sphere in the Kingdom of God.

DISCIPLE— Swamiji told me that the devotee develops powers by his life and activities and his astral body is made of those powers. Why do you say that divine powers bestow an astral body upon the soul

SWAMIJI— Life and activities of a man develop material powers suited to that person from his food and actions of body and organs and those powers constitute inner sheaths. Power developed from activities and practices in a mystic way will be reigning over all inner sheaths. If that power is divine, that person will be divine and if it is the power of sin the man will be a sinner. Divine powers bestow a body made up of the power of Manthra at the boundary of the Kingdom of God as the

astral body developed in this plane of earth with the essence of food will not be able to enter and exist in that state. The state of the Kingdom of God is so divine. You have read that those who enter rockets make their bodies weightless by scientific process. It is difficult to enter higher regions in the gross universe itself with our ordinary bodies. To enter into the Kingdom of God full of mystic powers is certainly difficult with ordinary astral bodies. Divine beings with wonderful powers are existing in those regions to carry on divine duties. There is a conception that the soul of man will go higher and higher after getting the astral body made of power of Manthra and attain the boundary of the state of God-consciousness. If the soul is fit to enter the state of Vaikunta he will have a changed body there again. It is said that divine powers will appear there in the form of the Guru of the person and ask him to undergo certain purifications there. After those ceremonies and the initiation with the Manthra 'Om' he will be bestowed with a divine body. That body is certainly made with Savithri divinity and then the man will be able to attain Brahmaloaka.

DISCIPLE— Swamiji said that the aspirant who gained an astral body made of Gayathri power can attain the state of Thapoloka where Gayathri Devi reigns. I am sure that one can gain Savithri divinity while living here and go direct to the state of Brahmaloka.

SWAMIJI— By undergoing the practice of, meditation one can develop the power of Savithri Devi and go direct to Brahmaloka. But divine powers who lead that soul to Brahmaloka will ask him to undergo all these purifications and have a divide body blessed by them.

DISCIPLE— Is it true that divine powers will come and lead the soul of man to the Kingdom of God?

SWAMIJI— Yes, it is true. One who attains cosmic state of divinity will attain that state of Mukthi without any guide. There will be no purification also if one is attaining that state directly. You know that Brahman is all-pervading. The soul will attain that state of divine light just as electric light is put on by a switch. That is

the state of Pranavamayi Devi. Its glory is Savithri Devi and Gayathri is Savithri's glory.

DISCIPLE— If one has no Guru, do you think that his soul will not attain Brahmaloaka inspite of pure and noble life.

SWAMIJI— If there is no Guru, there will be someone to lead them in religion. Yon know that Christians have Rev. Fathers as priests. Muslims also have arrangements for spiritual ministering. There is no possibility to attain the Kingdom of God without any aid from priests or Gurus as that is the ordination of these powers.

DISCIPLE— Can Gurus or priests help men in attaining higher regions of spirit?

SWAMIJI—Gurus or priests are intermediaries according to Hindu faith. They give men certain directions about spiritual practices and observances. You know that they are human beings with all limitations of human society. These divine powers

have ordained that certain symbolical arrangements of human society shall be accepted by them and they shall appear as Gurus or priests in the border of the Kingdom of God to purify the soul

DISCIPLE— One may be very divine in life and practices, but he may not have accepted any Guru. Do you think that these powers will act as Gurus for that person in that border of the Kingdom of God.

SWAMIJI— Yes, they do so in rare cases. Sanyasa is essential for salvation according to Hindus. Sanyasa is a vow renouncing all worldly objects and enjoyments in gross, astral and causal universes. If one who is supremely divine is not a monk of this world, he will have to undergo those vows in the border of the Kingdom of God before these divinities, so that he can be eternally free from worldliness. They will appear as guards of the Kingdom of God and carry on such ceremonies in astral bodies.

DISCIPLE— Vaikunta is a part of Brahmaloka as I have understood. Do you say that the entry to that sphere also will

be after having all these purifications ?

SWAMIJI— The entry into Vaikunta is also after undergoing purifications. Divine beings will appear and do what is needed there, but there will be no undertaking of the vow of Sanyasa as that soul is only for enjoying Vaikunta for a limited period of time. The soul of man enters that state where divine beings exist as wonderful personalities symbolizing God as Vishnu, Siva and so on and enjoy their presence there. You know that that state of attainment is not eternal. Brahmaloka has a region where followers of Vedic sacrifices exist enjoying divine bliss in doing astral sacrifices. The power of Karma elevates those souls to the state of Brahmaloka. They do not undergo any purifications or accept the vow of Sanyasa. They return to this plane of earth after enjoying divine bliss in that wonderful state of Savithri Devi for suitable length of time according to their Karmas.

DISCIPLE— Men in these days of materialism and modern science may not believe all these statements.

SWAMIJI— I know that they may not believe all these. However, you know that you are hearing wonderful discussions from invisible beings. You know that your knowledge about spiritual science has increased wonderfully and that you are capable of answering all these questions yourself. You are asking me all these questions as I want to publish some more volumes in these lines. I am sure that it is not for your knowledge that you are asking now. You know that you have come to know nuclear physics and the method of further developments without reading any book or hearing from human beings. All these things are really taking place while others are not in a position to understand or believe what you experience. Wonderful divine powers exist in this cosmos beyond human region and understanding. Let those who can hear and think do so and understand. I have to disclose all these truths as I am dictating divine knowledge.

DISCIPLE— All these powers known as Gayathri, Savithri and so on are mystic in nature. I do not know if these are the powers shining in the lives of Yogis.

SWAMIJI— Yogis awaken a power known as Kundalini that is dormant in human body. That power elevates the soul of man to Brahman. The path of knowledge is followed for the attainment of Brahman by sages and saints. But Yogis attain Brahman by awakening that wonderful power Kundalini.

DISCIPLE— I was asking about mystic powers showing wonders.

SWAMIJI— All divine powers are capable of showing wonders. Sri Ramakrishna used to give Samadhis and Bhavasamadhis by mere wish or a look. You know that Samadhi and Bhavasamadhi are gained by invoking Pranavamayi and Savithri divinities by undergoing divine meditations. Yogis show wonders of lower type also. Mystic powers of lower order are developed in all kinds of spiritual paths to prevent the aspirant from spiritual attainments. Those powers show wonders and give material gains. You have heard of Yakshas of Bhavarloka (the plane just above gross universe). They are possessors of wonderful powers of mystic nature. The name Yaksha itself denotes ununderstandable

being of wonderful powers. These powers of lower order are existing to influence human beings and to prevent them from spiritual attainments. Mystic powers of this type will manifest in the course of spiritual evolution. One must be bold enough to go beyond them if he wants spiritual evolution. Wonderful divine powers mentioned by me are elevating and these mystic powers showing wonders are degrading.

DISCIPLE— Swamiji told me that Sri Ramakrishna gave Samadhis to others by mere wish. Is it not also a show of wonder obstructing spiritual progress?

SWAMIJI— Yes, it is also show of wonder. He did not show that wonder to many. However that act did not degrade to worldly pleasures while wonders shown by mystic men are always of worldly nature. If they can give Samadhis to others they will be saving many. I think that by elevating others in spiritual attempt no one can degrade.

DISCIPLE— I want to know if the power reigning in Thapoloka is divinity

developed from Manthra Japa of human society. These powers explained that all those divine powers are developed by life and practices of human beings.

SWAMIJI— Those power regions in the highest state are developed in Brahman as wished by Brahman Himself. Divine powers existing as glories there might have wished for further developments of powers. You may know that these powers reveal those truths about spiritual life to sages and saints and those sages declare before this world. Human beings carry on spiritual life and practices basing on the declarations of those sages and they get divine developments in them. Those blessed souls attain higher regions and continue practices in those regions also. Divine presence of those souls and the divinity radiating from them and their practices will add intensity of divinity to the power radiations in those regions. Practices while living in this world will vibrate divinity here only.

DISCIPLE— I do not understand why obstructions are created in spiritual life by power developments.

SWAMIJI— There are various understandable activities carried on by these powers in spite of their divine nature. You know that they have revealed knowledge to sages and saints of the past in a wonderful manner. If they had any sincere intention they could have influenced the human society to live observing those directions. They are pretending that they are to carry on cosmic administration by this kind of plays and they influence the society for degraded life and practices. Those who are heroes only can conquer and go beyond them. These powers influence Devas and higher beings also to obstruct human attempt of getting salvation. God who is sublime divinity alone will help men for attaining salvation.

DISCIPLE— I could not clearly understand if the state of Vaikunta where personal Gods with forms exist to bless devotees are reigned by Gayathri Devi or by Savithri Devi.

SWAMIJI— Gayathri Devi attains Savithri divinity and they become one in that state. Both are having their powers and glories there. You know that deities

appearing from powers of Manthras cannot be seen. Those deities can be realised as powers and the devotee who attained power of Manthra can feel the presence of God in that state. Appearances of God as deities take place from Savithri divinity and that kind of wonder is the special glory of Vaikunta. Beyond the sphere of personal God with forms is the real state of Brahmaloka reigned by Savithri Devi. I told you that that divinity is developed from meditations. Brahma Vidya meditations alone can give attainment of Brahman beyond Brahmaloka reigned by Pranavamayi Devi. That power is also the development of meditation on Brahman. I know that you are now thinking about nether regions. Those regions and all regions below the Kingdom of God and beyond this world also are for the realizations of the fruits of actions done here. Ordinations of God through these powers make those regions developed with suitable powers reigning there. Celestial powers reign in heavenly spheres and terrible powers reign in nether regions. There will be vibrations developed from experiences of astral men in those regions also. Spiritual practices are of two kinds. One is

external observance and the other is inner communion. Externals may be classed with Karmas only and the attainment may be treated as that of mere Karmas. Inner communion means plunging into mental practices of worship, Japa, prayers, praises, contemplation and meditations of higher types. Those souls who attain inner communion getting beyond body consciousness or bodily observances can attain higher regions and plunge into those practices with astral bodies and develop wonderful divinity there. You know that Sandhya Sakthi is developed from externals and is temporary in nature. That region of Sandhya Devi is the juncture where material happiness disappears and divine joy develops. Heaven is full of material happiness. The Kingdom of God is the divine abode of peace and blessedness. Meeting juncture of these regions is the sphere of Sandhya. Men develop this power by observances of religious rites which are above worldly duties. Gayathri Devi is the source and goal of Sandhya Devi. All Manthras are glories of Gayathri Manthra and all divine powers in lower regions are glories of Gayathri Sakthi. Gayathri attains Savithri

divinity which itself is the source of Gayathri Devi. Supreme power divine is Pranavamayi Devi who is the mother of Savithri divinity.

DISCIPLE— Do you say that knowledge of Brahman is the glory of Pranavamayi Devi only?

SWAMIJI— Yes, it is so.

DISCIPLE— Devotees generally make Japa of their Ishta Manthra (Manthra of their chosen ideal). I am sure that the deity developed from Manthra Japa will be the chosen ideal of the devotee. Will he not attain the Kingdom of God where he will be realizing his God if one follows merely the path of Japa.

SWAMIJI— Yes, those who make continuous mental Japa and develop a wonderful state of divine trance can attain the state of God where his chosen ideal resides with a manifested form. You know that that state of personal Gods with forms cannot be eternal. However the devotee can attain a state of God where his chosen

ideal will be existing and he can feel the presence of His power. One who meditates on His form along with Japa will be realizing God with form in that state of God-consciousness. One who makes Japa regularly at fixed times everyday or one who maintains constant Japa will feel the presence of God either in Thapoloka or in Vaikunta as wonderful divine power that he invoked by Manthra Japa. That kind of divine presence in trance is really joy giving.

DISCIPLE— If one meditates on the form of God along with Manthra Japa, the attainment must be a higher state of God-realization as he sees God before him. Feeling presence of His power and glory is probably a lower kind of realization.

SWAMIJI— Yes, it is so. But some think that feeling the presence is higher. Impersonal God or personal God without form cannot be seen. Christians and others conceive a God who is formless. He is treated as all powerful and wonderfully divine. They believe that His presence can be felt in the Kingdom of God. Hindus believe that in the highest region of Bra-

-hmaloka one can feel the existence of Brahman. This realization is really much higher than seeing God in form. But realization in Gayathri Mandala is feeling the presence of God's power only as developed as a deity by Manthra Japa. It is indeed wonderful and giving experience of divine presence and divine trance.

DISCIPLE— I think that those who make Japa and sink into meditations on God with forms will be elevated to the presence of God in the state of God-consciousness.

SWAMIJI— By the practice of Japa and meditation the aspirant develops Bhagavath Sakthi - a glory of Savithri Devi and he attains his God being guided by that power. Savithri divinity in the highest aspect gives experience of bliss of Brahman, but Devotee conceives of God and His glory in Vaikunta and Bhagavath Sakthi leads him to the presence of his God where he will be having divine joy.

DISCIPLE— I trust that this Vaikunta is the goal of all devotees of all religions.

SWAMIJI— Yes, all devotees attain this state of God and exist immersed in God-consciousness. Different religions have different spheres in the Kingdom of God. Christians and some others consider all the higher regions beyond this gross universe as the Kingdom of God. All higher realms over this earth are giving joy of differing degrees. As the soul of man advances very high he will be attaining unspeakable joy divine experiencing the living presence of God. All who follow God who is invisible even in the Kingdom of God as He has no form will have their prophets or messengers or son of God with them as their leaders in their spheres. Hindus and the followers of Lord Buddha will have their objects of worship shining before them. Buddhists do not say that there is God, but they glorify and worship Lord Buddha taking refuge in Him. They attain Lord Buddha as conceived by them in spite of their denunciation of such a state of attainment. Some Buddhists who are highly evolved and advanced may attain cosmic enlightenment.

DISCIPLE— Do they attain nilness as they believe?

SWAMIJI— I have to say that it is impossible to annihilate a soul. One can annihilate mind, intellect and consciousness, but there is no possibility of destroying the individual soul. Buddha's declaration of attaining wonderful enlightenment and awakened state is the attainment of cosmic divinity of Brahman. His declaration of Nirvana - attainment of Nilness may be something like disappearance into Brahman. You can infer that Lord Buddha is existing in the Kingdom of God as a manifested glory from Savithri divinity to bless His devotees from the descriptions so far. His soul is existing immersed in supreme blessedness and divinity in cosmic enlightenment. He wished for the good of all and established a religion. His wish for guiding all and the wish of all His followers make His individuality exist in eternity hereafter. I may tell you that all founders of religions or sects, however great they may be, will have to maintain their individualities in eternity as those leaders will have followers.

DISCIPLE— I am sure that others who attain Brahman will have to maintain

individualities to enjoy existence, knowledge and bliss in Brahman in spite of the declarations of disappearance in Brahman.

SWAMIJI— Yes, no one will melt away in Brahman. No one wants to lose the experience of divinity, peace and blessedness. In spite of the declarations of Upanishads sages wanted the experience of bliss of Brahman always. During Pralaya (dissolution of the cosmos) all manifested glories, names and forms will melt away into the ocean of Satchidananda (Brahman) and the state of divinity impregnated with wonderful power divine will remain till the beginning of next cycle. Material science may say that it is the existence of energy that will be eternal. Causal power is thus imperishable. Individual souls also will exist in eternity. Sage Kapila declared that the individual soul will get free from the contact of matter and remain in divine glory in eternity. Really the goal of all souls is the attainment of sublimity of divinity and beatitude beyond material powers.

DISCIPLE— Path of devotion will

lead men to the Kingdom of God only. Are you of opinion that such a state of existence can be conceived and accepted by modern men of scientific knowledge also?

SWAMIJI— Yes, path of devotion as followed by men now will lead them to the Kingdom of God only. That state of God is existing as conceived. If man wants to go higher and higher through path of devotion, that is also possible. You ask me if modern men of scientific knowledge can accept path of devotion and goal of devotion. If they can accept that they are living as men they can accept both the path and goal of devotion. They accept fatherhood and motherhood in this world in spite of their knowledge of science and they believe that they have gross bodies here. I told you that powers develop in man from life and activities and inner sheaths are also developed as ordained by divine powers. You may be thinking now if such divine powers will be accepted by modern men. Some may accept and some may not accept such powers even if explained. But all will have to accept the glory shining on account of those divine powers. You can understand my declara-

-tion as true from the life and attainments of Sri Ramakrishna. A man who could not write His own name in His own language is now the authority of spiritual knowledge and attainments not only in India, but throughout this world. His words are treated as words of wisdom and are published in all languages all over this world. Illiterate man is thus treated as the source of all knowledge and wisdom. He was considered as a mad man while conducting worship in the temple of Dakshineswar. Now he is God in a way throughout this world. He is being worshipped and meditated upon by thousands and thousands all over this world. It maybe said that it is due to Ignorance or superstition of people but in spite of modern enlightenments these beliefs are existing. Various temples and institutions are growing in His name. He was a poor man with no wealth or powers in those days. Crores of rupees are being spent in His name now all over this world. I do not want to describe more in this way. From my descriptions you will come to know that there will be a development of a Ramakrishna Kingdom in the Kingdom of God where many souls will attain and be in peace and blessedness. These are all glories

of divine existence and divine powers. If one is not willing to accept divinity in spite of all these proofs, he need not do so. I may ask you to point out who is the scientist behind this wonderful phenomena of developments in this cosmos. Without human aid or activations things develop in this cosmos in an orderly manner in the glory of a wonderful divinity and that divinity is God. Man is only a spark of that divinity. He may be able to produce wonders and even bring up living beings from his laboratory by developing life-cells by some means or other, it is no wonder that he is capable of doing so as he is a glory from God. I am sure that you will accept if I say that man will not become capable of producing wonderful phenomenon of this universe at any time. There is some wonder as God or Spirit beyond this material kingdom. If you can understand this much you will certainly accept that there is possibility of having different states of existence for the soul of man and also bodies made up of powers developed as I described. The soul may enjoy peace and blessedness in company with divine beings in the Kingdom of God. This attainment of God is the goal

of the path of devotion. God exists as living personality spreading wonderful splendour and glory. He will be our own if we only feel that He is our own. He will be talking with us, helping us and blessing us if we resign ourselves at His feet. He will be giving us aids in material life also if we are praying to Him from the depth of our heart in divine communion. He will be serving us and guiding us as a human guide and doing all that we want.

DISCIPLE— Can a man gain divine experiences while living in this world as experienced by Sri Ramakrishna?

SWAMIJI— Certainly any man can have divine experiences if he is interested and inclined to plunge into spiritual practices. God is attainable by all as He is the soul of our soul. He is seated within the sanctum sanctorum of our heart and He is knowing all secret vibrations also within us. There is no possibility of hiding anything from God. Open your heart and pour out all that is within before His benign presence. Dedicate yourself at His feet and live a life immersed in His consciousness.

Following preliminaries like pilgrimages, worships in temples, worships of saints and divine personalities and accepting a preceptor in life, begin your life searching for God. Prayers, worships, praises, reading and chanting scriptures and mental Japas are some of the important devotional practices as you know now. Forgetting all that is material, making yourself divine by prayers and mental assumptions and getting convinced that you are divine by the grace of your Guru and all divine beings, sit in a fit place and posture and make mental Japa of the most sacred Manthra with which you are initiated by your Guru. Let there be no other thought vibration in the mind. This kind of practice of Japa will help one to gain wonderful divinity and that divinity is Gayathri divinity. There is a method of making Japa concentrating on the sound of the Manthra. During Japa the mind of the devotee will be elevated to a state of divinity denoted by Manthra where no other vibration will take place. The goal of all Manthras is Gayathri Manthra or Gayathri Devi and the source and goal of Gayathri divinity is the syllable 'Om' or Pranavamayi Devi. The sound 'Om' is the emblem of

Brahman as a manifested word. One who advances in Japa concentrating on the sound of Manthra may find it difficult to bring up vibrations of sound to produce full Manthra during Japa as his mind becomes so much concentrated in Nada (sound). Thereafter he may make Japa of the Manthra 'Om' concentrating on Nada itself. It will be easy as the sound Om is a flow of sound without any obstruction.

DISCIPLE— I have heard of the practice of Japa and meditation concentrating on Nada (sound). I desire to know more about such a practice.

SWAMIJI— There are two kinds of meditations along with Japa of sacred syllables. One is fixing attention of the mind on the sound of the Manthra during Japa and slowly trying to dive deep into concentrated divinity and the other is meditating on the meaning of the Manthra. You have heard of Sabda Brahman - the sound aspect of Brahman. Hindus believe that Brahman develops as power as the word 'Om' and all other developments are from the word Om. This Om is considered to be Sabda

Brahman. All other words and powers are originated from this word Om only. I have told you that all Manthras are glories of Gayathri Manthra and Gayathri Manthra is only a glory of this Pranava (Om). One who makes Japa concentrating on the sound of the Manthra may slowly get elevated to the Japa of the most sacred Manthra Om. All powers and glories originate from that wonderful electronic state or Saguna Brahman where sound vibration originates. That is the glorious state of cosmic Godhood and that God is all-powerful.

DISCIPLE— I do not know if there is a God who is all-powerful. God is existing as manifested glory of Brahman as sublime divinity only beyond all powers. If God is all-powerful why this world is being neglected by Him. I understood from the descriptions of these powers that God is not in any way interested in any developments in this plane of earth. They say that there is a power known as Dharma and that is developed from the activities of the majority of the members of the society. Different countries may have different developments or Dharmas and this

Dharma reigns in this plane of earth. If God is having glories and powers shining in Him will He not set right disorders if any in no time? Whenever there is degradation in Dharma, God incarnates in this plane of earth possessing powers and glories to do all that is needed to revive Dharma. We see that Lord Rama and Lord Krishna were incarnations of that kind and yet they had to strive hard to re-establish Dharma with the help and aid of human society as they were human incarnations. It is the opinion expressed by these powers that God exists as sublime divinity in whose presence or in whose communion the soul of man may attain beatitude. They say that Brahman is the source of all these powers, but Brahman is yet beyond all powers, qualities and glories and as such It does not interfere with all these developments. They also say that Brahman might have wished for development of the cosmos but powers of various orders are reigning everywhere. Cosmic God is a development from the conceptions of devotees of various religions and that God is to give blessed experiences to those followers of the path, of devotion. I do not know if an all-powerful God is existing.

SWAMIJI— Yes, I heard them discussing so to reveal wonderful knowledge to you. You have grasped whatever they have discussed. It will be against all religions conventions if we say that God is not all powerful. It may be true that He may not be interfering with all or any development in this world and that the wonderful power known as Dharma may be reigning in this world. In spite of all these declarations I say that the divine principle who wished the developments of this cosmos can wish and destroy all these visible and invisible universes in no time. I saw that these powers acted a drama and taught you that all powers are from sublime divinity only and these powers depend upon that principle in everyway. Life giving principle is sublime divinity and manifested God is its Emblem. If God wishes He can set right all disorders in no time. However and whatever these powers declared are true in this world.

DISCIPLE— I do not know why should you say that God is all-powerful if their version is true.

SWAMIJI— God is certainly all - powerful in spite of His glorious existence beyond all powers. You have heard them admitting that they get inspirations, powers and enlivening spirit from God. It is your defect that is ignoring Him and it is due to that neglect that He is not manifesting properly. Invoke Him as divinity possessing all powers, then He will manifest as wonderfully powerful.

DISCIPLE— Do you say that He will appear as invoked by devotees?

SWAMIJI— Certainly. From the above descriptions you have come to know that Brahman has manifested as God with all blessed qualities and powers. These powers told you that Brahman is appearing as different states of existence full of differing vibrations as ordained by them and as believed by human society. Divine powers and Gods and Goddesses also have appeared from Brahman as described by them. If you invoke God as sublime divinity wonderful divinity will manifest from Brahman itself. If your conception is that God is having mystic powers He will appear

with those powers. You have seen people worshipping with flesh and blood and many of them getting possessed with certain powers. They drink, roar and dance and believe that all those are worships and those possessions are of divine glories or Gods. As you think you become. Whatever you attribute as glories of God will be shining from God. Invoke God as sublime divinity as described by these powers if you want to attain peace and blessedness, if your purpose is power developments you can invoke such an aspect of God. He will manifest as you conceive. Sri Ramakrishna used to say a story of a man who used to dye clothes. Any man may give his clothes and say what colour he wants. The dyer will dip the clothes into the same water in a vessel and then take out with the particular colour as desired by the person. Similar is the manifestation and realization of God from sublime divinity. God is all-powerful to give us realizations of all kinds. Dive deep into divinity and invoke God as you want. I may say that you are to worship God invoking divine aspect only.

DISCIPLE— Devotees worship God

with faith and devotion. They want their material life to be comfortable and prosperous. They do not care for attainments of divine experiences hereafter. Can they gain satisfaction in this life by following devoted lives?

SWAMIJI— Devotees may have endless desires in this world. If they approach God for fulfilment of all those desires they will be following misguided path of devotion. Men have been bestowed with all capacities, knowledge and means of attaining worldly comforts. They have been shown proper ideals in life, if they say that God is to serve them by fulfilling all human wants, that kind of religious faith is defective. Let them depend upon God for whatever divine aids they want from Him. Let them pray to Him from the depth of devotion and divine communion for things unattainable without divine help. He is sure to hear the prayer, if you pray for the attainment of things unattainable or for obtaining what is impossible, you will be treated as a mad man. Path of devotion is observed by many for making life enjoyable here as you said. That is not the goal of religious life following any path.

Attaining salvation and getting free from death and birth is the goal of religion. All religions ask men to live moral and pious lives so that the individual and the society will be in peace and prosperity. Ultimate goal will be God realization. Unless one accepts religious conceptions, there will be miseries after miseries in social life also. It is better to live a dedicated life doing human duties as best as one can. Divine grace will make life here also enjoyable.

DISCIPLE— Sri Ramakrishna's human life also was full of blessed experiences. But we do not find many having such wonderful experiences in this world. Am I to think that divine experiences are attainable in higher regions only.

SWAMIJI— You cannot say that others are not having any divine experiences. Many may be having wonderful experiences unknown to you. Sri Ramakrishna was to be the ideal before this world. His life became glorious with wonderful divinity and divine experiences. Others also may be having experiences fit for their lives. Those who dive deep into spiritual pra-

-ctices will certainly gain divinity and blessed experiences here in this life itself. You have known that God is capable of using all powers and glories if He wishes. He is peace and bliss infinite and abode of all kinds of knowledge. He exists in cosmic state of consciousness. ‘Om’ is the manifested sound in that state. Repeating ‘Om’ and concentrating and meditating on the vibration of the Nada (sound) ‘Om’ is the highest Manthra Japa. This Japa of Pranava Manthra is not considered to be devotional practice. However that is the goal of all Manthras and Japas in the highest sense as Pranavamayi Sakthi is the source or mother of Savithri Sakthi who is the mother of Gayathri Sakthi, the goal of all Manthras.

DISCIPLE— This kind of confusing declarations may be avoided. Kindly describe clearly.

SWAMIJI— Ununderstandable realms and experiences are being explained. These wonderful powers are also ununderstandable. However you may know that certain divine powers are developed from spiritual practi-

-ces and they lead human souls to higher regions of spirit. Manthra Japa, concentrating on the sound of Manthra, will lead the soul of man to different states of existence of Thapoloka, Brahmaloka and Chinmandala. If one is having mystic stanzas and syllables chanted without knowing proper meaning and yet with deep devotion and faith and if he is making mental Japa of the syllable with which he is initiated concentrating on the sound of the Manthra he is sure to attain Gayathri Devi who is reigning in Thapoloka. If that man can dive, deep into concentration without any other thought or consciousness, he will be lifted to the state of Brahmaloka which is full of divine bliss. You may know that he will not be undergoing any purifications at the border of Brahmaloka as he is making his mind still without any enlightenment. He is concentrating on sound vibrations and making the mental vibrations still. Just as music in any language, if sung melodiously, gives joy to any man interested in music even if he does not know the meaning, this concentration and stillness of the mind gives divine joy and blissful experience to the aspirant. You know that that experience of joy must be

temporary only. Spiritual attainments gained by concentrating on sound and making the mind still also will be temporary only. The soul of man will enjoy bliss in that depth of concentrated state of consciousness and will come down to the state of Gayathri Sakthi when the soul awakens from that state of stillness of mind. That stillness is a kind of Bhavasamadhi. Manthras will have many letters and words and to concentrate on Manthra there will be differing vibrations in mind. When the aspirant repeats Om concentrating on the sound all vibrations of sound in the way of letters, and words will disappear into the flow of the sound of Om and the mind of the aspirant will disappear into his consciousness in the depth of meditation. The meditator attains the state of Pranavamayi Devi in Brahman for the time being. I have told you that singing in chorus by a group of men with proper accompaniments will develop a wonderful power and the party may begin to dance. When singing and dancing reach high pitch, there will be a development of wonderful experience of divine ecstasy and attainment beyond consciousness. That state of exalted experience,

although similar to Samadhi, is not real Samadhi. The soul of man after attaining a state of blessedness comes down to the lowest level after getting down from that experience. Similar is the state gained by concentrating on the sound of Om. The Bhavasamadhi gained by the person is something having similarity with the real state of Samadhi. This experience of stillness of mind is not the goal that is in Brahman. Japa concentrating on the meaning of the Manthra is the other kind mentioned by me. Praying for enlightenments and divine attainments glorifying God and sacred syllables impregnating wonderful glories and powers of the deity on whom the devotee meditates are two kinds of Manthras with which generally initiations are given. Manthras denoting particular powers or deities are generally used for meditation. Glorifying deities, offering prostrations and oblations to deities and wishing or assuming wonderful divine attainments are generally meanings of Manthras. Purusha Suktha, Narayana Suktha and similar Manthras are some of the most sacred Manthras for meditations. One may concentrate on the form or perso-

-nality or powers and glories of the deity whose Manthra is being chanted or one may assume or wish for the attainment of divinity in conception while making Japa. Concentrating and meditating on the chosen ideal or on the ideas mentioned above and making mental Japa is the highest practice of Manthra Japa. In course of time speech will become still and mind will remain as the meaning of the Manthra or as the deity itself. This attainment of awareness is the highest attainment that the devotee expects. He wants to attain God and in His grace attain whatever is prayed for. During the course of practice the devotee will get glimpses of experience of his chosen ideal and his attainment of divine consciousness and mind will be wonderful. Power of Manthra and the effect of meditation will shine in and through Him. All mental vibrations will become pure and divine. There will be wonderful state of divine trance in him while living in this gross world also. The soul of that man will be led by divine powers to the boundary of Brahmaloaka where he will be purified and if necessary made a Sanyasin. Such a soul will enter the Kingdom of God where Savithri divinity reigns and enjoy infinitely.

DISCIPLE— Do you say Swamiji that Savithri divinity itself is appearing as powers and glories of one's own chosen ideal in all these ways.

SWAMIJI— Yes, it is so. The soul of man becomes possessed by glories of Savithri Devi and he is in a state of Bhavasamadhi if one is the follower of the path of Japa concentrating on the sound of Manthra. The glory of Savithri divinity gives real realizations also in real meditation.

DISCIPLE— I thought that Bhavasamadhi (sublime divine trance) is a development from Bhavas and Mahabhavas.

SWAMIJI— Bhavasamadhis are of two kinds. One is experiencing the state of divine bliss in the height of exalted state of feeling and by getting organic and mental vibrations still, and the other is the development of wonderfully divine trance full of wonderfully divine experiences. Sri Ramakrishna had all these states of Bhavas and Bhavasamadhis. At times He used to develop a posture like that of Kali or Lord Krishna and be still in that state in bliss.

At other times He used to be plunging into divine experiences of various kinds. These are Bhavasamadhis of these two categories. The soul of man possessed by Savithri divinity may move about in that state of divine consciousness in trance and in Bhavasamadhi if one is an advanced aspirant following the path of Japa. You know that he will be attaining the state of Gayathri Devi in Thapoloka if he is not very much evolved. I have told you that the highest attainment in the practice of Japa concentrating on the sound of Manthra is Sabda Brahman in electronic state or in Chinmandala. By undergoing that kind of practice the devotee gets a glory of the particular state of divine power manifested in his mind and makes the mind still. He will be having a state of mind something like sky, still without any vibrations. One who practices Japa concentrating on the meaning will be having wonderful divine experiences in Bhavasamadhi according to his prayers. That attainment may be a development from Bhavas and Mahabhavas.

DISCIPLE— Swamiji is explaining
in various ways about Bhavas and Bhava-

-samadhis of the Kingdom of God and the Kingdom of Brahman. You did not describe the path leading to real realization of God or real Samadhi.

SWAMIJ— Yes, I have not yet described that path properly. Meditation alone is the path leading to real realization or Samadhi. I have mentioned that Japa can be performed with real meditation if one is inclined. Even without Japa of a Manthra or Pranava one can meditate upon God or Brahman. Meditation may be practised with faith and devotion on any form of God or His incarnations or any emblem of divinity.

DISCIPLE— I understand from all these descriptions that the practice of meditation is mainly meant to still the mind and inner organs such as intellect and consciousness. Japa concentrating on sound also was described to attain that wonderful stillness. Will you please enlighten me further on these points.

SWAMIJI— Stillness of inner organs in wonderful divinity are the goal of all

spiritual practices. You have heard that singing and dancing in chorus lift all inner organs of the devotees to that wonderful state of stillness and that they go beyond consciousness even at that time. Japa concentrating on the sound of the Manthra also makes the aspirant's inner organs still. Real meditation will make the inner organs still in the shape and state of the object of meditation itself and that practice alone will give real realization.

DISCIPLE— Do you mean to say that realization is really attained by casting the mind stuff in the form and state of the object of meditation. In that case the consciousness of the meditator itself is appearing as God.

SWAMIJI— That kind of realization of consciousness appearing as object of meditation is really attained by all. But there are higher kinds of meditations and realizations leading the soul of man face to face with God. Whatever was meditated upon may be realized within the meditator, being manifestation from his own consciousness, but if the meditation is on sublime

divinity invoking wonderful spirit divine to appear as personal aspects of deities, the realization will be wonderful. You are thinking what I am aiming at by this declaration. Generally people consider their God or chosen ideal as an individual deity. Some may say that all glories and powers are really existing in the cosmos being manifested from his God who is supreme divinity and Lord of the universe. That kind of conception will bring up realizations as activated by meditator's own consciousness only. Self-effort will give realizations from one's own consciousness. Those who consider that the all pervading sublimity of divinity is existing as their God or chosen ideal may meditate upon God with full faith and conviction that their objects of meditations are mere emblems of that divinity and they may realize God appearing from that divinity itself. This realization is from divine grace only.

DISCIPLE— Yogis meditate upon the sound of the word 'Om' that is vibrating just as the vibration of the sound produced from a gong. Do they also attain the kind of Bhavasamadhi described by Swamiji?

SWAMIJI— Yes, they attain that state of experience only. By following Pranava Nada (sound of Om) meditations and by following the practice of Pranayama by which the mystic and wonderful power known as Kundalini is awakened, sent up to Brahmarandhra, the sacred spot in the head and sent out breaking the skull, the Yogi attains beatitude in Brahman. The Samadhi* attained is a kind of Bhavasamadhi either in Sabdabrahman or in wonderful divine power of Brahman.

DISCIPLE— Divine power of Brahman must be enlightenment.

SWAMIJI— Yes, that power is giving enlightenment if invoked in that way. During Kumbhakam of Yogis they can bring up wonderful meditations on power without assuming divine light or bliss by consciousness. Yogi becomes Siddha or possessor of wonderful powers. If those powers are of lower order the Yogi may go to mystic power region in Brahman which is Yaksha loka as I told you. If those powers are of divine nature, the Yogi goes to Brahman where he enjoys beatitude. Unless his

meditation is on proper emblem of divinity and unless his assumption is properly directed, the man attains Bhavasamadhi only. All steps of the path of Yoga are accepted by meditators of the path of Jnana (knowledge) and the path of devotion, but they are particular to dive deep into meditation on wonderfully divine objects without resigning to mystic powers.

DISCIPLE— All powers are mystic in character. You have described that power developments will take place in all paths and practices. Meditation must be developing wonderful Savithri divinity within the meditator and that divinity is also mystic in character. How do you say Swamiji that resignation to mystic powers may not be giving men highest knowledge and realization? Self surrender is the highest and glorious step in the path of devotion. Divine power is God's power. By resigning oneself one ought to get blessings, protection and guidance from God just as Sri Ramakrishna got.

SWAMIJI— Sri Ramakrishna surrendered His life at the feet of Mother Divine

who is sublime divinity or God. He used the word Mother meaning the highest state of God only. He denounced mystic powers and surrendered at the feet of God whose name He called 'Kali'. Resignation at the feet of God who is sublime divinity and possessor of all blessed qualities will be giving realization of God who is divinity only. God-realization will give enlightenment and He will lead and guide devotees as in the case of Sri Ramakrishna. There is a wonderful attainment in the path of devotion that the follower of God will be guided and looked after by God. He will be having association of God, guidance and directions from Him and will be enjoying divine presence always. Meditation will develop the most glorious Gayathri power in man with terrible anxiety for God-realization. Slowly the nature may change and the power will immerse into deep meditation and blessed experiences in meditation. That is also the workings of Gayathri Devi. Meditator, when he dives deeper and deeper into the depth of communion with God's divinity, will gain Savithri glories and he will attain a state of consciousness where he will have divine experiences. That is

the beginning of Bhavasamadhi. Power developments will give man inspiration and earnestness in meditation. Powers will lead him to higher and higher realms of experiences. You are to resign before God who is sublime divinity. Don't resign before mystic powers. Know for certain that all Gods and Goddesses are emblems of sublime divinity only. You are now thinking that Savithri power is giving men God realizations of various kinds and that it will be human duty to worship and glorify that power. I say that it is the wish of God that causes Savithri power to appear as God. Powers are wonderfully divine, but changing in nature. God is never changing divinity itself. Meditator must dive deep into different regions of powers and go ahead arrow-like to that sublimity of divinity called God.

DISCIPLE— What is meant by power regions?

SWAMIJI— I have told you that there are Annamaya, Pranamaya, Manomaya and Vijnanamaya powers. They are atomic in character and are existing one

within the other. Go beyond all these regions and attain enlightenment in God. God is existing within the light of knowledge in Vijnanamaya power. There are mystic powers, celestial powers, Sandhya and Savithri powers existing as glories of Brahman and dive deep into them also. Meditator must concentrate his mind and dive deep into meditation aiming at divine presence in Savithri Mandala forgetting all other objects, world and one's own body even. I have already told you about the preliminaries of posture, mild Pranayamas, prayers for blessings and the perception of the object of meditation within the lotus of one's own heart. If heart is not easily locatable one may keep a picture or any other symbol of God or the chosen ideal in front and look at it with full faith that it is the form of his God. Let there be an attempt of visualizing his God as sublime divinity and see him through that picture. Let the meditator try to dwell on that consciousness only forgetting all other things in this world. Let him fix his gaze on the symbol maintaining wonderful alertness and then let him close his eyes and try to see that figure with his mind. It may be felt as if he is seeing through his

eyes. Slowly he can try to remember the vision of the object of meditation within his being and that experience will be in the heart. He may open his eyes, look at the picture and meditate with full feeling of divine presence and then again close his eyes and see the figure within. In this manner alternate practices with open eyes and closed eyes may continue for long and in course of a few months he will be able to visualize and meditate on God of his conception within his heart. He may then follow usual steps of perceiving the lotus of heart, the middle seat and the form of God as seated in meditation facing him. He must sit erect with half closed eyes looking at the tip of the nose or at the centre of the eye brows. There is no harm if one closes his eyes and meditates, if he does not visualize darkness and if he does not fall into sleep. He may meditate upon God as seated in front of him or in the middle of infinite expansion of light divine facing him sitting in deep meditation if he likes to do so. But it will be better always to get God installed within the sanctum sanctorum of the temple of one's own heart and if he can do this he will never go to dark regions of

existences. You know that visiting temples and places of pilgrimages are good and helpful for a devotee. Associations with sages and saints are also good. As a result of all these visits and purifications devotee must make his own being the temple of God. If he does not do so and if he is attempting to see God in temples and churches only, he will not be able to attain the Kingdom of God after leaving this world. The soul of such a devotee will have to wander in different temples and places of pilgrimages to experience divinity even after death.

DISCIPLE— God will know that the devotee is worshipping God through all his worships in temples and other places of worships. Will He not lead him to the Kingdom of God after death?

SWAMIJI— I am sorry to tell you that He will not do so. If you want to see Him as a mystic being possessing glories and powers He will give you realization of that type. If you want to see Him in temples only, He will give you that kind of realization. God is wonderful divine consciousness capable of knowing your mentality

and giving you realizations fit for you. You have heard that a divine soul used to sit in meditation along with Swami Brahmananda of our order while he was living and practising meditation at Benares. That soul must have been a Sanyasin who used to wander in places of pilgrimages and undergo practices there. He must have been a divine being as he was anxious to meditate in company with Swami Brahmananda who was an advanced soul in meditation. You know that most of the wandering monks are visiting places of pilgrimages and worships without gaining deep inner communion with God. They cannot be attempting for meditation after leaving their gross bodies. They will be wandering in different places in this plane of earth after death instead of attaining higher realms. One must begin to worship in temples and places of worships, but he must be careful not to end his life in such a state. Let him imbibe divinity from such places and install God within. Let him enjoy His presence within so that he can attain the presence of God in the Kingdom of God after leaving this world. During meditations one must sit erect in a fit posture and

assume divinity within as I described on many occasions. Let him infill divinity and spread it around also. Slowly let him withdraw all attention from external objects and sense organs and fix within the wonderful divinity in the space of heart where meditation is to be done. Let him try to see a wonderful splendour of divine light there and in the middle of that light perceive his God as seated in meditation spreading divine light and glories. I have described many methods of meditation on God, with form long ago. See your God or chosen ideal as a living divinity. You may be seeing Him as a picture in the beginning. Slowly try to bring up His human form as resembling the picture and then meditate upon it as a living personality. Try to visualize wonderful divine light around Him and try to see Him as an embodiment of divinity only. Let the form of the chosen ideal be shining like the image of molten gold or condensed light of lightning. There will be wonderful halo of divinity or divine light around the form just as light is spread around the sun or moon. Let your consciousness be experiencing the presence of such a divinity forgetting your

body, surroundings and this world. That will be a wonderful meditation and you will remain in that state of experience plunged in divinity and divinity alone.

DISCIPLE— You told me that a meditator has to go into the depth of different power regions and then see God there in wonderful divine light of knowledge. You did not mention about those powers in this discussion.

SWAMIJI— Those are theoretical knowledge explained in various ways. When you are diving deep into experience all those theories are not to be thought of. If you look into your heart without getting purified you can visualize darkness only. You are to get purified as described before and you are to remove darkness by diving deep into power layers. You may not be feeling divinity or divine presence in that state after removing darkness even. Go still further searching light until you attain a state where you will experience light. That light may be your imagination only in the beginning. Dive deeper and deeper and feel the presence of divinity and make

the experience of light also divine. Still you have to go forward in thrilling joy to find real God shining, spreading divine light and glory. Till you reach this state of experience you have to dive deeper and deeper into divinity seeing the object of meditation as mere picture or mere form of man or a living personality only. If you get unspeakable joy divine shining in the presence of your chosen ideal during your meditation upon His divine personality you are in the depth of divinity. Then you can realise face to face your God on whom you meditate upon. Diving deep into inner regions is the expression used by religious teachers for concentrating and meditating focussing all attention on sublime divinity or God. Really the meditation with full concentration will take the consciousness of the meditator to the depth of sublime divinity and find that divinity itself condensed in the form of God. There is a fact to be known that focussing all attention on a particular centre or on a particular object and diving deep into meditation is the method of practice followed when meditating upon God. If one is to undergo meditations on all-embracing principle, Brahman

the Absolute, that one must be an adept in meditating upon God or any object divine by focussing and concentrating as described above before attempting such a meditation. All-embracing and all pervading principle cannot be meditated upon by focussing and concentrating on a particular object. Expanding oneself as all pervasiveness of wonderful divine light is the method of meditation on Brahman the Absolute.

DISCIPLE— Sri Ramakrishna was asked to meditate upon a particular point in the middle of His eye brows by His Guru when He was initiated with Brahmavidya meditations.

SWAMIJI— He was following the path of devotion in His spiritual life till then. He saw His Mother Divine when He wanted to concentrate and meditate upon Brahman. His Guru asked Him to fix His attention on a point in the middle of His eye brows and asked Him to visualize Brahman. Fixing on I-consciousness and visualizing all-pervading Brahman is the method of meditation upon the dictum “I am Brahman”. The individual will ex-

-pand basing on a wonderful centre of I- ness as infinite Brahman in all directions. That expansion will make the soul of man all-pervading beyond all space and he will become one with infinity. This is the growth attained through the path of devotion. It is very difficult to meditate upon Brahman without getting mastery over the practice of meditation on an object or God. All-pervasiveness may be explained, but it cannot be visualized by mind. Concentration in that path of meditation means diving deep into sublime divinity beyond time, space and causation in infinite dimension without any other vibration in consciousness. One pointedness of mind is not the process of practice in the meditation on Brahman.

DISCIPLE— Mind is to be annihilated before one attains Brahman according to Vedantins. I desire to know how to annihilate mind.

SWAMIJI— By concentrating and meditating upon a particular object the mind of man gets controlled and purified in a way. The nature of mind is ever

changing. If it is fixed on a particular object mind gets still and mental modifications become nil. This kind of annihilation of modifications is possible by meditating upon the form of God. Mind becomes one with the intellect and remains in the form of the object of meditation at that time. God is sublime divinity and by immersing into His state of divinity in meditation the meditator gets his mind purified. All seeds of Samskaras (tendencies) will be destroyed by diving deep into meditation on God. He then realizes God as shining wonder of divinity and the meditator himself becomes wonderfully shining. He is enjoying divine bliss and becoming a fountain of bliss and knowledge. Beyond that state of experience mind and intellect cannot attain. You may say that mind and intellect becomes divine consciousness or you may say that mind and intellect are annihilated. The real state of affair is that the soul withdraws all glories into itself from all centres of consciousness like senses, mind and intellect and the awareness of the soul exists in God-consciousness in the form and state of his God. This is real meditation on God. The result will be wonderful appearance of God

as conceived, from the cosmic divinity or cosmic consciousness. The devotee will realize God within the sanctum sanctorum of his heart during meditations. He will attain the state of God-consciousness in Brahmaloka after leaving this plane of earth.

DISCIPLE— I do not know if this realization of the devotee while in life will be subjective or objective.

SWAMIJI— I told you that the meditation of a sincere devotee can bring up two kinds of realizations depending upon his own conceptions. If he conceives that the deity on whom he meditates is an individual having personal glories and powers, the realization will be either from his own consciousness or as activated by his consciousness. That will be subjective realization. If his conception is that the all pervading divinity is appearing as his God, really that cosmic consciousness will appear before him as his God That will be objective realization.

DISCIPLE— I have come to know

that by undergoing Japa alone by loud repetition or without concentrating on any particular object and adhering to strict observances of prescribed rites at fixed times a wonderful divine power called Sandhya Sakthi is developed in a devotee. That power is capable of leading the astral man after departing from this earth to a divine region where Sandhya Devi reigns. By practising Japa concentrating on the sound of Manthras the aspirant attains wonderful states of stillness of mind and consciousness. Stillness of inner organs such as mind, intellect and consciousness will give blessed experiences of divine joy similar to that of the experiences in Samadhi. You have called those blessed states of experiences as particular type of Bhavasamadhis. One can attain that type of Bhavasamadhis in Vaikunta, Brahmaloka and in Brahman if one follows the path of Japa concentrating on the sound of Manthras. Manthras impregnated with glories and powers of God with form will lift the astral man in Bhavasamadhi to the state of Vaikunta in the kingdom of God. Gayathri Manthra and other Manthra of the Vedas will lift the astral man in Bhavasamadhi to Brahmaloka. Repetition of “Om” will lift the causal man in Bhava-

-samadhi to Brahman. These experiences of Bhavasamadhis are wonderful, vibrant with joy divine, but are not eternal in character. Vedic karmas will lift the soul of man to Brahmaloka and he will enjoy divine bliss in doing sacrifices in astral plane in wonderful state of trance. This experience also is not eternal. Manthra Japa concentrating on the meaning of the Manthra or on the deity denoted by Manthra will develop wonderful divine power known Gayathri divinity in the aspirant and he will be led by that power to the plane of Thapoloka where Gayathri Devi reigns. The astral man will be in trance under the influence of Gayathri Devi and will be diving deep into spiritual practices, experiencing joy in practice, Bhavas and Mahabhavas as described in scriptures will shine in that state of divinity as wonderful divine experiences full of divine joy. If the devotee advances in divinity by diving deeper and deeper into Japa and meditations there will be glory of Savithri Devi shining in him. The soul of that man will be led to Vaikunta where he will have Bhavasamadhi full of divine experiences. If one meditates on God or attains a state where Japa disappears into mere meditation, the

soul of that man attains God realization in Vaikunta. If one meditates on Brahman with or without Japa he will attain Brahmaloaka or Brahman either in Bhavasamadhi or in real Samadhi. The person who is following the path of devotion will have wonderful divine guidance and divine experiences while living in this plane of earth also. These are the essence of knowledge I have gained about the path of devotion.

SWAMIJI— I told you that Yogis also follow the path of devotion after gaining control over senses, Prana and mind. They sink into meditation on God repeating ‘Om’. There is a path known as Karma Yoga leading one to God-realization. Seeing God in all, serving men with the idea that it is service to God is that path and it is to be declared that all followers of all paths are to practise this Karma Yoga for internal purification. Karma Yoga is worship of God through unattached activities and services and the aspirant who follows that path must try to dive deep into meditation also along with worship. He will attain the Kingdom of God where he will enjoy divine bliss. If one follows the path of Karma Yoga without

devotional practices that one will attain heaven where he will enjoy. Devotion does not mean Manthra Japa only. Generally men in this world follow the path of Japa if they are devotees. Prayer is certainly very good to gain divine experiences. Divine communion is the essential part of devotional practice. Meditation is in fact the only underlying principle in all paths leading to spiritual attainments. Man is consciousness and he assumes differing ideations and he becomes as assumed. God is the emblem of sublime divinity and the devotee attains the state of God as conceived by assumptions and meditations. You know that mind is matter only. Japa gives impressions on mind stuff just as sound vibrations give impressions on gramophone plates or on tape recording. Some kind of solution of matter is capable of gaining impressions of sound vibrations in tape records and gramophone plates. Mind is having fine elemental powers of that capacity and we see that mind is capable of gathering wonderful impressions of sound vibrations and reproducing whenever needed. Repeating Manthras crores of times will give impressions of the words and powers

of Manthra in mind stuff made of matter and the mind will become composed of Manthra and its wonderful powers. That is how mind gets converted as Manthramaya (constituted with Manthra). You know that, there is another power of matter used in photography and in developing copies. Similar power is present in mind stuff also. Any figure can be impressed in mind and brought out to memory whenever needed. Mind has the capacity of attaining the shape and state of the object it thinks or meditates upon just as photo taking and it can develop the shape and bring up to memory any number of times as developing photo copies. By meditating upon the form of God innumerable times the mind stuff becomes in the shape and state of the object of meditation. The astral man attains the shape of God and attains the Kingdom of God as the result of deep and concentrated meditations of the aspirant for a very long time. There is a higher method of practice of meditations with one's own consciousness. There are Brahma Vidya meditations of the path of knowledge.

DISCIPLE— All these descriptions

are based on the conceptions of Hindus only. Other religions also develop God-consciousness by following their practices. Swamiji did not describe those developments in this description.

SWAMIJI— Why do you say that these descriptions are concerning Hindus only? I said that all religions, their conceptions of God and methods of practices are revealed by divine beings or divine powers whom they call messengers of God or angles. On account of the divine wish of those divine beings all observances mentioned in their scriptures are capable of developing divine powers. Chanting scriptures like Koran and Bible, chanting prayers, observing austerities, repeating sacred syllables, praying from the depth of heart, worshipping in prescribed manner and having communion and meditations are real paths of spiritual practices known as ordained in all religions. The methods of worships in churches and temples may differ, names of God also may differ and goal of attainment may be conceived in their own ways, but all aim attainments of peace and blessedness in the Kingdom of

God. Really there will be developments of divine powers as described by these powers while following any path or religion. Men may not understand those developments. We will see divine trances in advanced devotees of all religions. You may not know but you may believe that Bhavasamadhis full of divine experiences are also gained by followers of all religions if they are advanced souls. Meditation on God may be practised in various ways as directed by sages and saints or prophets, but all maintain an awareness of sublime divinity as their ultimate goal. I described real state of existence in the Kingdom of God and the real path of attainment of that blessed state. I have tried to describe all these in a rational way. All these descriptions are common and acceptable by all.

DISCIPLE— Those who do not follow God with forms may find it difficult to maintain communion with Him. Fasting, praying and other methods of practices and rites in places of worships are subsidiary practices according to you. All ought to have proper methods of meditations.

SWAMIJI—There are many Chri-

-stians meditating upon Lord Christ. Lord Buddha is also worshipped and meditated upon. If they do not want to meditate upon human beings let them visualize divine awareness of divine knowledge and power within and plunge into that divinity if they can. It will be difficult to visualize that glory of God. Let them therefore visualize wonderful divine light as emblem of divinity within their heart or beyond all material kingdoms and be immersed into that state of divine light. Let them forget themselves and the world around and be in that state of blessedness immersed in sublimity of divinity in God. Those souls will attain God irrespective of all considerations as to whatever religions they are following. I told you that there are different spheres for different religious conventions in the Kingdom of God. Highly evolved souls will attain those spheres and enjoy divine bliss. I am clear in my statement that evolution of human soul will take place by undergoing spiritual practices and attainments Those who are really blessed with divine experiences will be developing a state of divine ecstasy while living in this world itself.

DISCIPLE— If divine ecstasy is to

be gained by divine experiences only aspirants who are in path of devotion may not have gained such experiences. Will they not have divine ecstasy?

SWAMIJI— Divine ecstasy is a blessed state of experience after getting God realization only. Devotees will have God- consciousness and a state of God intoxicated existence. Development of powers need not be considered as important. Divine awareness and God-intoxicated consciousness is important.

GOD-INTOXICATED CONSCIOUSNESS

DISCIPLE— Power developments as the result of spiritual practices are described by Swamiji in so many ways. Now you say that those developments are not to be considered as important. Divine awareness in God-intoxicated consciousness is most important in your views now. I want to know what is to be attended to by the devotee

SWAMIJI— Power developments are described to make spiritual secrets clear to you. You get blood developed in your body from food. Flesh, bone, marrow and other bodily organisms are developed from blood. Filth also is a development from your food and all these developments take place without your attention or knowledge. Various powers are developed in your body from your food, life and activities as I described so far. I told you that you should shun all mystic powers giving wordly gains just as you throw away filth from your body although developed from your food. You are not attending or knowing how blood and flesh are developed from food, but you are

to be careful about dirty developments so that you will be avoiding them or be free from their influences. Similar is the case in spiritual life also. Divine powers will develop from the life and spiritual practices of any aspirant, inspite of his ignorance about them and those powers will lead and guide the soul of man here and hereafter to the abode of God. One has to know that he must be careful about duping and mystic powers of lower order and that he must be aware of the fact that divine powers and divine beings also will be trying to create obstructions in the path of spiritual elevations beyond the state of divine regions where those powers or divinities reign. Heroes alone will be able to advance in spiritual realms of peace and blessedness and attain sublimity of divinity in Brahman. A devotee has to attend carefully to develop God-consciousness in him. From the state of God-consciousness one can get a blessed experience of God-intoxicated and exalted state of consciousness.

DISCIPLE— I am sorry to say that the expression sublimity of divinity is not

visualized by me in spite of the inspiration those words are capable to give.

SWAMIJI— Sublimity of divinity is a state inexpressible and ununderstandable to human mind. The highest state of divinity that is full of peace and bliss without any change or vibration is expressed by those words. You can perceive a state of thrilling joy or visualize vibrant state of bliss by studying various incidents in life but you will not be able to visualize unspeakable or ununderstandable divinity existing as the basis of and beyond everything. When you are at the pitch of the experience of thrilling divine bliss you may at times go beyond the state of understanding and expression and attain stillness in divinity and bliss. That state is meant by the word sublime divinity. During your meditation on your God or chosen ideal you may fix your mind in Him as the emblem of peace, bliss and divine knowledge. You may experience a state of exalted divinity at that time. By remaining alert and awakened in concentration on that state of divinity you will be lifted to a wonderful divine light full of bliss only. That experi-

-ence will really be sublime divinity beyond everything else attained through God.

DISCIPLE— May I take that God-consciousness will give that state of wonderful experience?

SWAMIJI— God-consciousness will bring up joy divine. God is loved and liked by the devotee and He is the source of joy to him. The ideal is that the devotee must feel joy in God only. He may not care to attend any other thing in this world. The thought of God must be elevating/ inspiring and joy giving to devotee. Devotee's conception, conviction and constant attempt of communion with God will be capable of bringing up a state of experience in God full of divinity and joy. Sublime divinity is certainly beyond that state of joy divine. It is by passing beyond different states of joy divine that one will attain that height of sublimity of divinity.

DISCIPLE— If it is so, the prime need is to gain divine consciousness. I am sure that the path of devotion will elevate one to divine consciousness without difficulty.

SWAMIJI— Yes, the aim of all devotional practices are to make the consciousness divine. You heard about various developments during the course of spiritual life. The effect of all such developments is the manifestation of divine state of mind and consciousness. Divine powers developed will shine in and through mind and consciousness and in course of time, the state of inner organs will be divine only. Those that are pure at heart shall see God - is a declaration of Lord Christ and that declaration is absolutely true in the case of devotees. By undergoing prayers, worships, Japas and other items of devotional practices for a long time devotee's mind will be purified and he will be able to bring up divine presence within. Besides having devotional practices at appointed times the devotee must try to keep divine consciousness feeling the presence of God within. Constant mental Japa is a wonderful practice for awakening divinity within. I told you that there will be a development of divine power and that power will shine through mind and consciousness producing divine trance in that devotee. His attention will always be diverted to maintain Japa

with faith and devotion and that flow of attention and practice will elevate him to divine state of existence. Slowly he will be elevated. Along with the practice of Japa the devotee will try to visualize the form and state of God, installing Him in the temple of his heart and then try to feel His presence within always. His attention will flow towards the experience of His presence within. Spiritual practices at fixed times, associations with devotees and saints, visiting temples and places of worships and austere life will add intensity to the feeling of presence of divinity or God within and the devotee will thus begin to experience a state of God-consciousness. Reading scriptures, thinking and contemplating on the nature and glories of God and plunging into the depth of meditations will elevate the conception of God and the consciousness of the devotee will be well established in that elevated state of God-consciousness. You have heard that a magnetic compass will always be pointing towards north only. Even if any one holds it to any other direction immediately after the hand is off the needle will be turning itself to north. Similarly the devotee who has fixed his

attention on God and who is always trying to remain remembering God and seeing and feeling His presence within will be having other thoughts when he is engaged otherwise, but will be God-minded as soon as he is free from such engagements. This is God mindedness of a devotee and the devotee will be in joy at that time. The state in the Kingdom of God is God-minded beyond understanding. There are various objects attracting attention in this plane of earth and it is only the attempt of the devotee that is keeping him firmly God-minded. The effect of this attempt of the devotee here will be shining in the Kingdom of God in a wonderful manner and he will be ever immersed in God-mindedness just as the needle of a magnetic compass is ever fixed towards north. There will be a wonderful growth as the effect of all spiritual practices, associations with divine persons and the attempt and attainment of God-mindedness in the devotee as God-consciousness. His thought vibrations will always be following towards God, his words will be glorifying God and his actions will be flowing as divine services only. Devotee becomes full of God- consciousness immersed in God only. This

is the divine state of consciousness that a devotee gains here.

DISCIPLE— This kind of attempt is indeed very difficult for men in the World.

SWAMIJI— Worldly men will be world minded. They cannot gain God-consciousness. They may be approaching God with prayers for worldly gains and enjoyments. Their aims in life will be worldly pleasures and they may depend upon God for gaining pleasures of various orders. Let them depend upon God for such gains also as association with God. Divine services and divine personalities may make them purified. If one can gain purity slowly he can gain knowledge about the momentary nature of this world and worldly experiences. Attaining that knowledge he will be doing all his worldly duties as a servant is doing his work in his office and then plunging into divine life praying, worshipping, contemplating and meditating as he knows eternal joy will be available from God only. Divine life aiming at the attainment of God is aspired for only by

divine souls who are having divine tendencies or who have gained the above state of knowledge. Those who get conception of salvation in God and who get conviction that salvation from this world and worldly experiences alone will be capable of giving attainment of God and eternal bliss shall attempt to tread the path of devotion. This path of devotion has a blessed position that it will be under the guidance of the Lord who is the emblem of sublime divinity. Devotees shall attain God-consciousness by accepting God as their goal in life.

DISCIPLE— God-consciousness is the state of divinity prevailing in the Kingdom of God. Those who attain that state of God shall attain God-consciousness without much efforts as such a state of divinity is prevailing there. It is very difficult to gain constant attempt to maintain God-mindedness and to plunge into all kinds of spiritual practices here. It may be possible to depend upon powers and glories of God that can manifest from our austere lives, charities, observances of all injunctions of scriptures and prayers. Rites prescribed for various occasions can also be performed

with attention. According to descriptions of these powers, wonderful powers will develop in devotees due to all practices as mentioned above and those powers will elevate the astral man to the Kingdom of God. When he reaches the Kingdom of God he will plunge into that wonderful state of God-consciousness prevailing in that state. This kind of divine attainment will be easy to attain.

SWAMIJI— It is natural that men may aspire to gain the Kingdom of God without any sacrifice. If one attains anything without giving proper price he will surely lose it without enjoying properly. The Kingdom of God attained by any by praising and glorifying divine powers shall be lost in no time. One has to gain purity and divinity by plunging into divine life and then gain the Kingdom of God. If one is not fit for the attainment of divinity prevailing in that state of God there will be no divine experience of joy felt even if one attains the Kingdom of God. You can see such experiences in the lives of Mathuranath Biswas and Hridayaram Mukherji to whom Sri Ramakrishna bestowed Bhavasamadhis

by mere wish. They could not enjoy bliss in those states of Bhavasamadhis as they were unfit for such exalted experiences. There will be puzzled states of experiences only if unfit souls attain the Kingdom of God.

DISCIPLE— Constant attempt to maintain God-mindedness will bring up a state of trance known as Bhava and intensely vibrant state of Bhava brings up Mahabhava full of agonies for want of God-realization. Sri Ramakrishna, Sri Krishna Chaithanya and Sri Radha Devi had terrible agonies felt for want of realizations of their object of love. Mahabhava is terrible experience and that attainment will be gained by undergoing earnest spiritual practices in the path of love. Sri Ramakrishna attained another terrible state of wonderful trance when He was following mere divine methods of practices while worshipping in the temple of Kali. He did not then follow the path of love that was seen in Radha's life. He was searching the truth about the existence of God with earnestness. Really it was only a search after God with earnestness in very divine mental attitude. There was no hu-

-man relation felt then. Yet He had to face that terrible state of experience. The soul of man may get puzzled in the Kingdom of God as soon as he attains there, but after getting tuned with the state prevailing there that man will enjoy divinity in eternity. We see that Sri Ramakrishna got wonderful divine experiences after passing through those terrible experiences of trance, Bhava and Mahabhava. The soul of man attaining the state of God also will enjoy bliss in eternity after the puzzled states are passed through.

SWAMIJI— Sri Ramakrishna's experience in life was unique in the history of religion. We have heard of Bhavas and Mahabhavas at least in the lives of Sri Radha and Sri Krishna Chaithanya, but we have not heard of Bhavasamadhis of the type that Sri Ramakrishna was having after passing through those terrible states of practices anywhere else. Bhavasamadhi of that type is the experience in the Kingdom of God. Sri Ramakrishna was having wonderful visions of God and divine beings while living in a human body. He could give those experiences to others also by mere wish. His spiritual practices gave Him such exalted

states of Bhavasamadhis. Human soul can attain the Kingdom of God and exist in divinity there seeking realization of God there also as he may not have divinity fit for real realization. He might not have had so much earnest and sincere practices in this world and he might have attained the Kingdom of God due to the grace of Gayathri Devi or Savithri Devi. After attaining the state of God the soul of man may remain in joyful meditation searching for God there also. That experience is Salokya Mukthi and that is also full of bliss Those who have gained more divinity while living and practising in this plane of earth may attain a state still higher and they may feel the presence of God in the Kingdom of God. Some of them may be followers of Manthra Japa and some may be followers of meditation without any proper object of conception. Those who remain in meditation fixing attention on something wonderful as God without any clear object are meant here. All these souls attain the Kingdom of God and experience divine presence. That attainment is known as Sameepya Mukthi by Hindus. Meditations on forms of God will convert the astral man also into the shape and state of the object of

meditation. Meditator becomes God on whom he was meditating. Sarupya Mukthi is attaining the form of God as conceived by the devotee while existing in the Kingdom of God. Becoming God or attaining oneness in God is Sayoojya Mukthi and that attainment is like a drop of water becoming one with the sea. All these experiences are possible if one is fit to attain and that fitness will be gained only by passing through devotional practices.

DISCIPLE— God-mindedness is very difficult to attain. God-consciousness may be the effect of living God-minded life.

SWAMIJI— God consciousness is the effect of living God-minded life. It is indeed difficult to attain God-mindedness by men. However, the result of earnest attempt, constant and continuous attempt and divine grace will help men to gain God-mindedness. There will be higher and higher states of divine experiences gained by God-mindedness. Generally men live with world mindedness. Those who are advanced and interested in self-development may be attaining a state of body-mindedness or self-mindedness in a way beyond world mindedness. Spiritual aspirants alone will try to become God-

minded and God-conscious. Brahman-consciousness is still a higher state of experience for advanced souls. God-consciousness will bring up a higher state of experience known as God-intoxicated state of consciousness.

DISCIPLE— That state is known as divine ecstasy I think.

SWAMIJI— That is not divine ecstasy. Divine ecstasy is the development from Brahman-consciousness or the consciousness of God beyond name, form and differentiations. Generally God is treated as a personality with personal qualities and glories. Impersonal God or divinity will bring up the state of divine ecstasy. Real God-intoxicated consciousness is the outcome of God realization. That is the state of astral man remaining in the Kingdom of God with God-realization.

DISCIPLE— I gather from all these that God-mindedness is the result of earnest human attempt. God-consciousness also is the effect of human effort as God-mindedness brings up God-consciousness. God-realization, although the effort of human attempt, is depending upon divine grace. God-intoxicated

state of consciousness also is depending upon divine grace as it is the growth from God-realisation.

SWAMIJI— Yes, you have understood the real essence of what I described. Although God-intoxicated state really develops only after God-realization there is a state of experience before God-realization when the devotee will be in a God-intoxicated state. God-consciousness will shine wonderfully in a person when he is earnest and anxious to attain God-realization. The man in that state of consciousness will really feel inebriated with the divinity of God with the personality of God. He will be in search of God wherever he may be. There will be no other thought in his mind and nothing else will be pleasing to him. He will be avoiding everything that will hinder God-realization. He will be doing anything if he knows that that action will help him to gain Go. He will be calling God always from the depth of his heart. He will be enquiring from within if he is unfit for God's grace of granting realization. He will be always in communion with his God and talking to Him in wonderful state of God-consciousness. It

will be wonderful indeed and I tell you that he will be hearing from his God in that God-intoxicated state. That devotee will be asking his God's permission for everything in life and he will be acting as he hears as mere voice from God. He will not be complaining to God even if he does not get his prayers concerning the life here granted. He will be pleased with whatever his God gives here, but God-realization alone will be his aim in life and he will not be satisfied till that realization is attained. Whatever else his God asks him to do will be done to please God so that he will gain realization. But slowly he will be going beyond all duties and activities in this world and plunging into divinity full of God-consciousness searching realization of God. This state of experience is God-intoxicated consciousness and in the Kingdom of God also he will be in God- intoxicated state of consciousness if he attains that state before God-realization. The soul in that Kingdom of God in God-intoxicated state will be really playing in the ocean of divine bliss. He will have no other thought or awareness in mind and he will be swimming and diving deep into the ocean of the ambrosia of divine intoxication.

DISCIPLE-- I am puzzled to think now. How difficult it is to bring up God-mindedness. The blessedness experienced in the state of God-intoxicated consciousness is another wonder.

SWAMIJI— Yes, you will be puzzled to understand those contradictory statements. You are asked to undergo terrible anguish in the name of spiritual practices to attain the Kingdom of God and you are told that you will be having eternal blessedness there. It may be difficult to understand the sense of these statements. However you know that you are to work hard if you are to earn and enjoy well in this plane of earth in material life. Similarly the Kingdom of God can be attained only after treading the path full of difficulties and dangers. That is the law of nature and no one can change it. Work hard if you want to enjoy well. With great difficulty you may be able to gain God-mindedness without any glimpse of joy. It may be rather a hard course of march through terrible difficulties and anguish always pressing you to give up the attempt. Again there will

be obstructions believed to be created by divine powers existing in higher regions. God the almighty who is sublime divinity will always be helpful to you. You may commune with Him in God-consciousness and pray to Him and He will encourage you, lead you and bless you. He exists beyond all these powers and He will manifest before you in sublime divinity if you go beyond these powers of lower order.

DISCIPLE— I wonder why He is playing with devotees. These powers are His glories and they are trying to dupe the soul of man in every way. If God himself is trying to dupe men that will be understandable.

SWAMIJI— God is always within you and he is the soul of your soul. He is ever in divine state as your own and yet you are searching Him outside. You go to temples and churches in search of God. If I say that He is within you, you will not accept my statement. You will ever be searching and searching God who is your own self. This search is going on in eternity. God is hidden in Mahamaya who is

only a wonderful glory of Brahman. You do not understand or accept the existence of such a divine glory called Mahamaya. I say that the existence of Mahamaya as a wonderful glory of Brahman is true.

DISCIPLE- I do hate the name Mahamaya. Say that it is ignorance of man or mistaken knowledge of the soul that is Maya. Let men try to drive out that ignorance and be free. If God is hidden by Mahamaya I do not care to worship that God even. I think that sublime divinity can hear me, know my real need and give me real realization in spite of the existence of Mahamaya. Swamiji told me that the individual soul is only a spark of the wonderful divinity known as God. How can this Mahamaya prevent such a soul from the attainment of its goal.

SWAMIJI— If you are so bold why should you depend upon God and pray for realization?

DISCIPLE— Yes, I am bold to say that I do not want any grace from a God who is under the sway of Mahamaya. I will be accumulating slavery if I serve a God who is another slave of a Mahamaya.

If you say that God is sublime divinity and the source of all divine glories and if you admit that the Lord is the abode of peace and blessedness untouched by Maya and if the soul of man is free to attain that God without any help or aid from Mahamaya I will accept that God, pray to Him and worship him. You may say that God does not need my services or glorifications. I am sure that God in that state of existence is not my goal in any way. I want a God who is beyond all these dirty plays.

SWAMIJI— I told you that you are in a state of trance full of divine knowledge. That is also a play of Mahamaya. Divine knowledge is the glory of God who is the Lord in that state of Mahamaya. You will not accept anything other than divine knowledge. However, devotional practices are capable of giving divine experiences and realizations. Sri Ramakrishna attained the highest realization also by following devotional methods and He declared that the path of devotion is the easiest way of attaining salvation in this age. His method was resignation at the will of God. God really guided Him to all states of realization in the Kingdom of God and in the Kingdom of Brahman.

GOD REALIZATION

DISCIPLE— I am interested to know all about God realization if realizations is not a play of illusory power or Maya.

SWAMIJI— God realization is not a play of Mahamaya. It is the grace of God that gives God-realization. The devotee will be anxious to attain God-realization while doing spiritual practices and his consciousness and mind will be immersed in God-intoxicated state of joy divine. God is the only object in his conceptions of attainment and the attempt will go on day and night in search of God. By constant thought, remembrance, contemplation and meditation the soul of man will be bringing up a personality of God from his own consciousness. The devotee will be in communion with such a personality of God and he will be praying to that divinity manifested in his consciousness to lead him to the presence of real God. You know that divine developments take place in temples and places of worship from the cosmic divinity as the effect of faith, devotion and worships and those manifestations are treated as

Gods. Really the purpose of places of worship is to develop such divine personalities as the result of worships and services conducted in those places. If devotees pray to those Gods in temples they will be blessed by God who is all powerful and all pervading. Similarly the manifested divine personality in the temple of heart of the aspirant, from his own consciousness on whom he meditates daily will bless the devotee to attain wonderful God-realization in course of time. You may know that God is nothing but cosmic divine consciousness having wonderful powers and glories. God cannot be possessor of degrading powers. You are now thinking within yourself that Mother Divine is considered to be the embodiment of all powers and all glories. Righteousness and unrighteousness are glories of the same Mother Divine and you consider that she is real God according to scriptures. Mother Divine in that aspect is Saguna Brahman and is the source of all that we see and know in the cosmos. God as worshipped by devotees is a wonderful divine manifestation from Mother Divine full of divine and blessed qualities and glories. These are mere

developments of aspects from that wonderful principle known as Brahman the Absolute. If there is no such divine development devotees will have to worship a God who is divine and equally devilish. The conception of God who is devilish also will degrade the life of a devotee. If one conceives God with undesirable qualities and meditate, he will certainly accumulate all those qualities in course of time. Realization of God is thus attained slowly by manifesting all divine qualities in the devotee if his God is embodiment of divinity only. If no such developments are there one must know that he is not approaching God by undergoing earnest and sincere spiritual practices. You know that there will be wonderful light of the rays of the sun shining in the east before the sunrise. Similarly there will be wonderful divinity shining in the life of devotee just before the attainment of God-realization. That kind of manifestation of divinity is certainly the beginning of God-realization.

DISCIPLE— Sri Ramakrishna had to face the most terrible state of trance and He had miserable experiences before He had the wonderful realization of Mother Divine

within the temple of Dakshineswar He did not have divinity manifested just before His realization as explained by Swamiji.

SWAMIJI— I may say the truth that it was the defect of the conception of Mother Divine. Generally Mother Divine is considered as all that is good and also all that is bad. He was searching for God-realization as sublime divinity as He used to consider that His Mother Divine was divinity only. He invoked divine manifestation alone and He had to face such struggles to bring up wonderful divine light as manifested glory of Mother Divine. It is believed that Mother Divine is both bright and dark but He got divine light alone experienced as He conceived Her as divinity only. It was really a play of Mother Divine and it was She who did everything for Him. Let there be divine conception only concerning God. Let there be no confusing ideas that God is both divine and devilish. You have seen that He realized Lord Christ, Lord Rama and other aspects of God without any such confusion. Now you are going to say that He had passed through such difficulties during His earlier struggle and had got

evolved and that He passed through formal practices only to gain realization in those cases. I will tell you that He had to pass through wonderful agonies and troubles when He was trying to attain realization of Lord Krishna following the path as tread by Sri Radha. That attempt was also done after realizing Mother Divine. There is an impression that that path of love is full of agonies and worries and that Lord Krishna is not willing to manifest easily. On account of such an impression we see that Sri Ramakrishna had to pass through all those agonies while He was attempting in that path. Sri Chaithanya and others also had such experiences. You can know that God is always ready to bless you and that He will never cause troubles and difficulties to His votaries. It is our conception that is causing various troubles in the path of God-realization. Let there be divine conception and let there be invoking of divinity only as God. Then there will be divine experiences just as Sri Ramakrishna had in the case of realizing Lord Rama. He had various experiences full of divinity in that period of His practices.

Now you have come to know that divine experiences in God-intoxicated state of consciousness are the beginning of God-realization. The person will be approaching God marching through various divine experiences and divine trances. Being inspired by those experiences the devotee will plunge into more and more concentrated attempts until at last he is blessed with real realization. That wonderful experience will certainly be beyond human control. God alone is the authority in that state of experience. Man can gain realizations of various types by undergoing spiritual practices, but they will not be convincing as real. Real realization will bring up wonderful enlightenment about God. All doubts will disappear and the devotee will be in peace and blessedness.

DISCIPLE— Will it not be the effect of the attempt of contemplation and meditation that one will attain in realization?

SWAMIJI— I told you that there will be any number of such realizations during the course of practice. They will be felt as glimpses of divine experiences and will be

giving divinity and joy manifested, but the aspirant will be in search of something thereafter also. Real realization will be giving unspeakable joy divine and it will be beyond all doubts feeling the presence of God. He can be felt and He can be seen. One can talk with Him and ask Him all kinds of questions. He will be spreading splendour and glories and His presence itself will be convincing that it is real realization. The consciousness of the devotee will be experiencing divine bliss in the presence of God. Meditator who is diving deep into concentration and meditation will suddenly stop all his attempts of marching onwards being in the presence of wonderfully divine personality of God and being fully satisfied. He will not be contemplating on divine qualities or glories of his God in the real presence of that divinity as he enjoys all those glories shining in that personality. Looking at God is itself giving exalted state of Samadhi. The man loses all modifications of his mind and inner organs in the presence of his God and he is still in divinity in astonishment. If one is anxious to talk with his God then only he will be able to bring up any idea in His presence.

Generally devotee will plunge into the ocean of knowledge and bliss in seeing his God present before him and he will sink into Samadhi. That is really the state prevailing in the highest divinity of Vaikunta. The soul of man may have marched on through various experiences of divine existence in that state till he attained real God. When he is in His presence he enters into Samadhi. Sri Ramakrishna's first experience of Mother Divine was unique. His attempts and attainments were beyond understanding.

DISCIPLE— Vaikunta is full of divine vibrations. Will not the devotee be able to enjoy those wonderful vibrations and experiences in the presence of his God?

SWAMIJI— Yes, Vaikunta is full of divine vibrations and the soul of man will be enjoying those vibrations and having wonderful experiences till he attains his God. He will be seeing devotees, divine beings, saints and sages and wonderful divine manifestations full of divinity and blessedness while he is advancing towards his God. At last he will be attaining the presence of his God who is in wonderful glory

and divine splendour and the soul of man will immerse into divinity in Samadhi. He may not know what the region is and how long he remained in that state of experience. He may remain in that blessed experience of divinity for hundreds of years but he will not know the time or surroundings. This kind of wonder is real realization. The soul of man will enjoy unspeakable divinity and bliss in that state of existence.

DISCIPLE— You say that all these are the experiences in the Kingdom of God. But men living in this plane of earth may not be having those wonderful experiences here. He may have body consciousness to disturb. He may have external vibrations also to disturb. He may have vision of God as he conceived and meditated upon, but he may not be experiencing so much exalted divinity in this world if he gets realization here.

SWAMIJI-- God's presence is beyond body consciousness and all kinds of vibrations even if it is here. You know that cosmic divinity will manifest as personal God before a devotee while living in this

plane. That divine presence is wonderful indeed. No one can explain what the state will be in his experience. His consciousness will be immersed in sublimity of divinity beyond all other considerations and he will be in divine joy.

DISCIPLE— Do you mean to say that one will be in Samadhi only while in the presence of God here and in Vaikunta?

SWAMIJI— Real presence of God will lift the soul of man to exalted state of Samadhi. Of course we know that there will be no possibility of seeing or realizing God in the awakened state of human consciousness in this plane of earth. God is to be realized in Samadhi while living here. Will the devotee feel difficulty to see God in the state of Thuriya or in the state of God-consciousness may be the question you ask now. Thuriya is the state explained by me when you realize God here or in the Kingdom of God. God-consciousness is certainly a vague expression. I explained that God-mindedness brings up a state of consciousness full of feeling the anxiety for God-realization. That is a kind of God-

consciousness and that state of consciousness gained while living in this plane of earth may cause attainments of divine joy in the state of Thapoloka. I told you that God-consciousness of that type will bring up a wonderful development of God-intoxicated consciousness while in this earth. The attainment of such a devotee after leaving this plane of earth will be the Kingdom of God where personal God exists. God's glories and powers may be felt and the devotee may be in a state of ecstasy full of joy there. I need not say particularly that the mind of the devotee who attains the Kingdom of God will be ever flowing to God just as the needle of a magnetic compass is turning towards north. His consciousness will be immersed in the divinity of God and he will be in a state of God-consciousness and bliss. The state prevailing in the Kingdom of God is God-consciousness or a power dragging all towards the wonderful awareness of God and His glories. Those who advance further will be having vibrant state of joy divine swimming and diving deep into the wonderful state of God-consciousness and Bhavasamadhi. The soul who advances again will be realizing

God in real Samadhi. Bhavasamadhi is a state full of divine experiences just before attaining real God-realization. You can imagine the state of bliss after realizing God. That will be real God-intoxicated state of consciousness. One will be having blessed experiences of divine plays or wonderful Bhavasamadhis after God-realization with intensified experience of divine joy. You see that many are having visions of God as the result of intense feeling of divine presence and God-mindedness. That experience of vision is not real realization. All your inner powers and your mind will be getting condensed as your chosen ideal beyond your normal consciousness and you will be in blessed state of seeing and experiencing God in Samadhi.

DISCIPLE— Just as I see another man coming before me God can come and exist in front of me. I thought that real God realization will be experience of God attained in this manner.

SWAMIJI— That is the experience of vision of God. God appearing as the embodiment of divine consciousness will

attract your Pranas, mind and intellect and you will be having God only in awareness and experience in that state. That is really Samadhi. After attaining real God-realization one may get awakened from Samadhi while living here. The state of existence of that man will be wonderful. He may have ecstasy developed in God-consciousness and may be living and moving about in Bhavasamadhi. I may say that such lives are very rare in this world. Those who attain the Kingdom of God also will have that kind of experience after God-realization. They may get awakened from Samadhi and remain immersed in the experience of divinity in Bhavasamadhi or in wonderful divine trance. The soul of man will be hearing glories of God sung by divine powers there. He will be hearing the stories of divine incarnations sung or discussed and he will be hearing Vedas and Upanishads chanted. In that wonderful state of trance the soul of man will be plunging into divinity only. He will enjoy in company with God and His Parshadas (associates). Divine beings will be discussing with him and he will be in infinite ocean of joy.

DISCIPLE— I believe that individual soul existing as personal God will be giving this real realization in the Kingdom of God.

SWAMIJI— Real realization will be given by the individual who is existing as manifested glory of Brahman. It may be the individual soul or the manifested being from the divinity prevailing in the Kingdom of God.

DISCIPLE— Some worship God as son and some others as friend. Some again accept Him as husband. Do they all go to that manifested glory of Brahman as God to enjoy God as they want?

SWAMIJI— That wonderful glory of Brahman will be existing in the midst of devotees and associates to bless all. Those who keep human relation with God will attain the Kingdom of God and enjoy divine plays in trance. Bhavasamadhi will be their attainment as the exalted state of Samadhi can be attained in the depth of meditation only. Those who want to serve God maintaining relations with Him cannot be plunging into very deep meditation. If

they do so they forget their relation and all methods of services to God.

DISCIPLE— Sri Ramakrishna had a wonderful state of divine relation with His Mother Divine. It was not a human relation at all. His state of divine consciousness was also wonderful. It was a wonderful divine ecstasy ever anxious to dive deep into Samadhi.

SWAMIJI— The state of Mother Divine or Saguna Brahman is the ocean of Samadhis. His Mother Divine was that cosmic divinity beyond all names and forms. When He wanted the experience of personal God ‘Kali’ She appeared before Him in wonderful divine state. His experiences generally were of Saguna Brahman full of bliss only. He was ready in a state of divine ecstasy always. He used to plunge into Samadhi often without His own knowledge. That is the state of Pranavamayj Sakthi reigning over the Kingdom of Brahman. But Sri Ramakrishna's state of existence was in Bhavasamadhi always having various divine experiences. That state of existence was in God-intoxicated

consciousness after real realization of God in the Kingdom of God.

DISCIPLE— You have explained the path and attainments of God-realization of different kinds. These explanations give theoretical knowledge in a way. I do not know if one can feel elevated to a state of divine consciousness full of divine feelings by reading and understanding all these.

SWAMIJI— By reading one can try to grasp the sense, understand the practical course of life and have clear perception of the goal. By contemplating one may try to still mental modifications and make the mind pure. By meditating one can try to elevate the mind to a highly divine and exalted state of experience. But real realization, elevation and exalted feeling will be available in divine grace only. You may go to any temple and witness any worship there, you may attend any kind of divine service with all attention, you may try to dive deep into meditation any number of times, you may know that you will not feel any joy unless divine grace flows

to you. Even if God appears before you in sublime divinity your mind will not feel divine presence inspiring with divine bliss. It is that wonderful wish of God that will remove the veil of ignorance and materialism from men and give them divine thrill and joy. Try to dive deep into concentrated state of meditation, try to visualize wonderful divinity and divine presence in the depth of meditation and then pray for the blessed experience of divinity. Pray for the attainment of divine consciousness and divinity of mind. Slowly try to bring up divine mood giving joy divine in contemplating and meditating upon God. But be careful not to be a prey for sentimentalism full of momentary experiences.

DISCIPLE— I was thinking that by producing temporary exalted feelings and elevations one may gain divine nature and mood and in course of time divine consciousness and blessedness in experience can be gained.

SWAMIJI— Many think so. They try to imitate others or assume blissful mentality by external expressions, Men

think that dancing and singing bring Samadhi which is not at all approachable by very deep and concentrated meditations even. Misguided knowledge is the cause for such mistaken notions. Dive deeper and deeper into divinity. Go forward into the realms of spirit. You will be inspired with divinity and divine joy. Then only you can know what is exalted feeling of joy divine.

DISCIPLE— I had occasions to feel choked while reading books and while witnessing certain ceremonies. Tears used to flow from eyes at times. Do you think that I was misguided in that way?

SWAMIJI— Certainly you were giving way to your sentiments. You ought to control and conquer those emotions.

DISCIPLE— Emotions really grow as devotion. Do you say that emotions should be controlled?

SWAMIJI— If you want any advancement in spiritual realms you must control your emotions. Devotion may be explained

as developed from emotions, but I say that it is hindering your realization of God.

DISCIPLE— Sri Ramakrishna used to sing and dance and be in tears in joy in thinking of the glories of God. He was not hindered from His realizations by these so called emotions.

SWAMTJI— He had wonderful attainments of God-realizations and His emotions were outcomes of those experiences. Generally if men hear about His spiritual experiences they may say that all those experiences are mere hallucinations. He had passed through unimaginable spiritual practices and His purity as the effect of those spiritual practices were astonishing. In His life there were no spots of darkness in any manner. Yet you see that He had to struggle hard years together for God- realization. He did not gain His Samadhi from mere singing and dancing. He might have enjoyed singing and dancing and also divine ecstasy developed from such practices in later days. While he was young His attention was for attaining God-realization. He attained realization and He attained

divinity and ecstasy. He attained a state of consciousness where He could always be in communion with unpolluted divinity.

DISCIPLE— I did not understand why He had to undergo terrible spiritual practices in spite of His life originated from sublime divinity itself. He had no occasion to accumulate sin or wordly Samskaras. Yet He had to undergo such agony to approach God and realize Him. The wonder is that He could enter into Samadhi when He was dressed like Lord Siva in a drama and He could experience that wonderful state of Samadhi when He heard devotional songs sung. Such a man had to strive hard for years together to gain a glimpse of God-realization. I did not understand the sense of all these.

SWAMIJI— I told you that divine grace alone will give realization of God. You will now ask why He was not having that grace although He was born for divine purpose only. His Mother Divine was playing with Him and proving various cosmic secrets. He had to attain God-realization not for His own purpose, but it was

for the benefit of all. He had to accumulate wonderful divine powers to be distributed to others. He had to show various tenets proved by passing through different kinds of practices and experiences. He had to develop cosmic divinity by His life and realizations. You need not take His life and experiences in the light of ordinary man. He attained wonderful divinity and He was capable of instilling that divinity in others also. God-realization must bring up that state of divine existence where one can elevate others also to that exalted state of divinity.

DISCIPLE— All these declarations are grand, but devotion is a path to lead ordinary man also to the state of God-consciousness.

SWAMIJI— I am explaining the science of devotion and devotional attainments. It is not possible for all to attain devotional attainments. Men want to live in peace and consolation depending upon and dedicating at the feet of God enjoying life in this world. They do not care to hear

the descriptions about God and God-realizations. They do not attempt to know if there is a Kingdom of God or life after death. There is no use of considering what good it will do if such descriptions are made. Know that God realization is attainable. God is existing. Divine consciousness is possible to get developed from divine life and devotional practices. God-mindedness the source of the growth of God-consciousness and God-intoxicated state of existence. That state of existence is the abode of peace and blessedness. One who can strive hard will be able to attain God-Realization in this life itself. All these are unmoving truths. If you want easy methods to attain God-realization, be careful not to be duped.

DISCIPLE— I do not understand why you say so. Men approach God and pray to Him to save them from troubles. God is really all-knowing and all-powerful. Will He not see that His devotee is not degraded?

SWAMIJI— One who wants God

alone will be looked after by Him. You say that you want to live in peace and consolation depending upon God enjoying in this world. There is no use of wasting time on such topics. God is to be attained if one is to gain eternal peace and blessedness. There is no doubt that there is possibility of attaining God by plunging into spiritual practices. Slow and steady practice will purify the inner organs and divine powers will grow in man. Those powers will shine in the consciousness and thereby the individual will become possessed of divinity. Divine consciousness will grow as divine ecstasy. The result will be realization of God. The soul of man after leaving this plane of earth will attain the Kingdom of God and he will be in eternal peace and blessedness in company with God and His glories. Path of devotion and devotional practices will lead one to this exalted state of realization. Attainment of Brahman is of course beyond this state of divine experiences.

DIVINE DEVELOPMENTS

DISCIPLE— I conclude that an aspirant following the path of devotion can attain supremely divine state of consciousness by passing through various practices and experiences. These developments may be due to manifestations of divine powers from earnest and sincere spiritual practices. The devotee becomes intoxicated with divine love or anxiety to attain God-realization. He is blessed by sublime divinity or God, the Supreme to have exalted state of consciousness. In the state of consciousness he dives deep into meditation. His consciousness passes beyond all limitations and understandings and he attains the presence of God. He sees the shining form of his God spreading splendour and divine glories inspiring with wonder and divinity in his consciousness or before him. He fixes his gaze and he finds that his attention melts away into his God. His own consciousness also becomes thrilling with divinity and he plunges into Samadhi. This is real realization of God. There will be wonderful divine developments from this exalted state of realization. That development will be wonderful state of divine

trance and wonderful Bhavasamadhis enjoying and playing in infinite ocean of divine bliss by swimming and diving deep in it. Please enlighten me further about divine developments in the path of devotion.

SWAMIJI:— There will be wonderful development in the life of a devotee who has realized God. His words will be divine message from God and he will be able to give enlightenment to many. Those who are immersed in miseries of this world will find solace at his feet. He will be enjoying divine bliss in God and he will be inspiring others with the spirit of devotion. Thus you see that a devotee having God-realization will be really living as God only. He will be enjoying wonderful divine plays in the Kingdom of God after leaving this plane of earth. Being guided by divine beings or powers and having passed through purifications of all kinds the soul of that great sage attains the Kingdom of God where he will be having wonderful realization of God in wonderful divine state of consciousness. He will be lifted to unspeakable state of experience of divinity and joy in wonderful divine light and will be in front of his God in the

depth of Samadhi. The most wonderful development will be that that state of Samadhi will be the blessed state of consciousness of that wonderful person then. He will be in the presence of his God, he will be having living presence of God in experience, he will be immersed in the divine state of unspeakable joy and he will be in a supra-mental state of experience. Still beyond all modifications and vibrations of mind, the soul of that devotee will enjoy supra-mental blessedness in realizing his God. He may get normal God-consciousness at times and in that state of wonderful divine ecstasy the soul of that divine personality will be enjoying wonderful Bhavasamadhis full of most divine experiences.

DISCIPLE— I think that there is no awakened state in astral regions as those are mere mental states without gross bodies. The soul of man in those higher regions must always be in trances only.

SWAMIJI— Yes the soul of man in the Kingdom of God will be in divine trance always, but Bhavasamadhi will be wonderful development in trance as the effect of God-realization. The soul will be enjoying communion with God in various ways in that

state. Trance is a state of consciousness in which wonderful powers are shining. They may be divine if the person lives divine life and those powers may be diabolical if he is living degraded life. Trances also will be divine or diabolical. Bhavasamadhi is a wonderful divine development gained only after God realization. Sri Ramakrishna had that state fully developed in Him. His existence was always in that state of Bhavasamadhi after His first experience of God-realization in the temple of Dakshineswar. He could see God face to face and talk whenever He wanted.

DISCIPLE:— There are people who consider God or chosen ideal as their own child or husband. I think that they experience God as they conceive only in Bhavasamadhi.

SWAMIJI— They experience God in their own ways as conceived by them in the depth of Samadhi or in the state of Bhavasamadhis, but they cannot get real realization of God in His superhuman splendour. God cannot be anybody's son or husband. He is the soul of the soul of all beyond all aspects. Due to very long practice of medi-

tation the devotee is having realization of his chosen ideal in the form and aspect as conceived by him in the depth of meditation. Those who consider the same God as superhuman divinity manifested in human form will realize Wonderful glory of God in a manner beyond conception. Sri Ramakrishna realized Mother Divine as wonderful divine light only. That is the real nature of God and that is real realization. After attaining real realization the devotee's state of existence will be in wonderful Bhavasamadhi. Those who accept God as chosen Ideal in human aspect as a human relation will have His realization in that aspect in meditation and thereafter they also will be in Bhavasamadhi only of a lower order. He will be seeing His God as his relation or a human being. Supreme divinity shall be experienced in deep Samadhi in the depth of meditation on a form of God, if form is attributed, but that God will be superhuman personality. His experience in Bhavasamadhis will be beyond all expectations and conceptions He will see God with form at times and will experience wonderful divinity at other times in that state of trance. These are all divine developments after God-realisation.

DISCIPLE — Divine developments take place as wonderful divine light from Spirit Divine. Spirit in vibrant state appears as divine light only before an aspirant, as the effect of search after truth by him. Wonderful divinity of Brahman appears as divine light to give realization to that earnest aspirant. He attains superconscious state of bliss in that wonderful divine light. Stillness in the light of bliss is that state of experience and it is beyond all personal aspects of God. Personal Gods are developments from that wonderful light divine and I am sure that those personalities with or without forms are also divine developments.

SWAMIJI— Yes, personal Gods are divine developments from impersonal principle. Devotees attain realization of personal God by diving deep into meditation. In the depth of meditation one attains blessed state of Samadhi and in that state of consciousness in wonderful divine light one sees God as the emblem of sublime divinity. He feels before his God that he is enjoying the highest divine bliss in God.

He experiences that God is the abode of all glories, knowledge, and powers. He is enjoying his God in a state of wonderful stillness of mind. Human society became unable to meditate upon impersonal aspect of God due to changed conditions in this world and at that time God in His benign grace appeared as personal Gods to bless men. In course of time these superhuman personalities also became ununderstandable or unbelievable to human society. God in His mercy manifested as incarnations in this world and men began to worship them. Prophets, messengers of God and incarnations became glories of supreme God and they were being worshipped by men. You know that Lord Krishna and Lord Buddha, Lord Christ and Mohammed Nabi are being followed and worshipped by devotees. There are wonderful divine developments in the Kingdom of God as assemblies of devotees and as deities or glorious personalities as heads of different spheres or assemblies in that state of existence. Devotees enjoy their realizations and associations just as they enjoy divinity from superhuman personalities. This is also a divine development. Wonderful personalities and

glories are developed in religious aspirants when they become realized souls. Sri Ramakrishna was living the life of an ordinary man following devotional path. He attained God-realizations of various kinds and grew as wonderfully divine personality. It is to be declared here that there will be such developments in the Kingdom of God also as there will be many to follow Him hereafter. God-realization can bring up wonderfully divine developments in that devotee and he may become object of worship of his followers. This is also a kind of divine development. These developments are taking place in sublime divinity or in the individual soul itself. Sublime divinity may appear as personality in developed state or the individual may become possessed by the glory of that divinity suited to the life of that wonderful divine person.

DISCIPLE— I can understand that development in divinity to exist manifested as personal God with or without form, but I do not understand what you speak about an individual who lives in this world. The individual soul gets evolved as sublime divinity by passing through various

developments in various bodies Why do you say that there will be special divinity developed and shining in and through Him?

SWAMIJI— Generally the individual soul is getting evolved as sublime divinity or Brahman when he becomes free, but I am talking about glorious beings known as incarnations and prophets. They are not ordinary evolved souls. Evolved souls are not being worshipped by many.

DISCIPLE— Swamiji told me now that after God-realization a man may become object of worship in this plane of earth and that man may manifest in the Kingdom of God in divine glories to bless his followers and devotees.

SWAMIJI— It is not possible to find a person living in this world after God-realization. It may be possible for a great soul to have many followers and devotees here, but the person may not be a realized soul and in a divine state of existence. Those who are having real realization of God alone can be considered as evolved souls. Even if there are any they will not

be existing in the Kingdom of God as their state of divinity is Brahman the Absolute. Sri Ramakrishna was a realized soul and He became highly evolved. He will exist only in Brahman much beyond the state of personal God. You are now thinking about His followers and devotees. I told you that Lord Krishna's soul was in Him. These powers gave me revelations that Lord Krishna was also in Him. You know that He himself declared that He was Rama and later Lord Krishna in previous lives. That divine soul is a glory of Lord Vishnu from Vaikunta and that soul may remain in the state of Vaikunta as Sri Ramakrishna to bless His followers. Generally those souls possessing wonderful divine powers and glories are worshipped by men in this world. Those souls will manifest in the Kingdom of God after leaving this world and shine in glories and splendours as I told you now. They are heads of different spheres in that state of God-consciousness. Those who are really realized will attain Brahman and divine emblems will shine in the Kingdom of God to bless devotees if they have large following.

DISCIPLE— I know that God incar-

-nations are not seen immersed in spiritual practices. They spread divine glories and establish Dharma. Lord Buddha was one who tried His best to plunge into spiritual practices and He had the highest attainment of Samadhi also in life. He is existing in the highest state of divine enlightenment according to these powers. His emblem may be in the Kingdom of God existing as manifested glory of sublime divinity as He is having large following. Am I not to understand that God-incarnations will have wonderful glories and powers shining in them?

SWAMIJI— Yes, they are a class being divine developments for divine purposes. They remain as manifested glories in the Kingdom of God only. They are glories of Brahman needing no salvation. They are developed from God or the Kingdom of God for guiding and protecting men.

DISCIPLE— All these divine developments are taking place from sublime divinity for the sake of devotees only. These developments prove the existence of a God beyond all these developments.

SWAMIJI— Yes, the fact that whenever there is the need of an adjustment there will be a wonderful advent of a messenger of God is sufficient proof for the existence of something beyond. Men may not accept the fact that there is the need for a wonderful advent of an incarnation. However much you may try to discuss about the peculiar state of developments in the nineteenth century and the advent of a wonderful personality as Sri Ramakrishna to make adjustments in various ways, men in this world may not accept those arguments. All can see that His life fulfilled the need and He made wonderful adjustments through His life and teachings. Devotees can visual divine glories and get convinced that God is existing. They can have contact with God and they may be in communion with Him always. There will be wonderful developments in the life of a devotee proving the existence of God. He will be having divine guidance in his spiritual and material life. He will be hearing wonderful declarations of God about spiritual secrets. His experiences will be beyond the reach of mind and word and He will be having peace and blessedness only. This world

may flow in materialism without caring to know if there is something beyond, but the person in divine communion may be experiencing infinite divine bliss in God. He will see that his God is capable of appearing before him, talking to him, guiding him, protecting him and giving him whatever he wants here and hereafter. He will be in a blessed state of existence full of knowledge divine. His God will be shining as imperishable divine knowledge and bliss and he will be inspiring His devotee with any amount of knowledge if he wants. There will be such a wonderful divine development in the life a devotee by the grace of His God.

DISCIPLE— Divine grace must be a development of devotional life. Men in the world are undergoing difficulties and worries always. If they get proof of divine grace they will be diverting their lives to devotional path and practices.

SWAMIJI— If they are satisfied with their lives in the world let them be so. If they are worried in various ways, let them try by accepting the path of devotion.

They will get proof if they investigate in devotional path. However you can see a development in the life of a devotee that he is not in unbearable anxiety about anything by the grace of his God. He is enjoying peace, bliss and divine elevation in devotion to his God. He is capable of getting elevated to a height of extreme divine vibration in the presence of God. If he wants he can attain sublime divinity or the absolute principle through the path of devotion in the light of the experiences and teachings of Sri Ramakrishna.

ABSOLUTE EXISTENCE

DISCIPLE— Path of devotion is followed for attaining the state of God where peace and blessedness are reigning. I have understood that devotion is the feeling of attachment and love of one towards a higher personality. Absolute existence is beyond all personal aspects and I am sure that one cannot feel love or affection towards an impersonal God or principle.

SWAMIJI— Yes, Path of devotion is for the attainment of God who is the abode of supreme bliss. Devotees follow various methods of practices and accept different objects for worships hoping to attain the Kingdom of God where they will be in communion with their God and enjoying sublime divinity. God is the highest divinity that a man can conceive of. He is the abode of peace and bliss and he is the embodiment of knowledge divine. Man gets most exalted joy divine by attaining God. If anyone wants to go beyond that state of God-consciousness he can attain the region of Brahman-consciousness also through devotional practices. It may be true that

one may not feel love and affection towards sublime principle, but one can attain that principle by following devotional practices.

DISCIPLE— There is difficulty to conceive God as mere sublime divinity as Cosmic administration is to be done by Him. We know that a paramahansa (one who is immersed in divinity alone) cannot be made the administrator in this world. Similarly sublime divinity cannot be considered as cosmic administrator.

SWAMIJI— You know that Brahman the absolute is the principle underlying everything in the cosmos. All powers are manifestations from Brahman only. Really sublimity of divinity is Brahman the Absolute and its manifested state is known as Brahmayi or Sakthi. Cosmic administration is done by this wonderful aspect of Brahman known as Sakthi or Devi. That aspect of Brahman is Saguna Brahman or Mother Divine. The highest state of Sakthi itself is known as Mahamaya. This Sakthi cannot be divinity only. I told you that devotees conceive God as the abode of perfect divinity possessing all blessed qua-

lities and powers. Devotee may not think that his God is a destroyer or a devil. There is therefore the necessity of an appearance from Saguna Brahman full of divinity and divine quality for blessing devotees and that appearance is God. He is sublime divinity manifested and existing in Brahman to bless devotees. Cosmic administration is being done by powers manifested from Mother Divine.

DISCIPLE— Why do you say that cosmic administration is being done by powers. Mother Divine is said to be ordaining principle and all powerful administrator of this cosmos.

SWAMIJI— You heard these powers telling that these are manifestations from that wonderful principle known as Mother Divine and these are really carrying on cosmic duties. There is no individuality as Mother Divine and it is therefore difficult to have any desire or wish to that principle. Ordinations are really done by a divine existence manifested in Brahman on behalf of Mother Divine.

DISCIPLE— I know that powers develop as the effect of the life and activities of human beings. Is there any other power existing developed in Brahman?

SWAMIJI— Yes, I told you that Brahma Vaivarthakeccha (wish of Brahman to appear as this cosmos) caused manifestation of power. That power is developing lower and lower aspects of powers as the purpose of its manifestation in developments of universes. These powers cannot be of much use for spiritual aspirants as these are always for maintaining cosmic existence. God who is wonderful divinity evolved and manifested from Brahman to protect human SOULS from the miserable state of birth and death alone will help human beings to attain salvation.

DISCIPLE— Do you say Swamiji that Mother Divine will not do so?

SWAMIJI— Invoke divine aspect of Mother Divine and depend upon her for your salvation. You know that Mother Divine is the source of everything. Material prosperity is a glory of an aspect of Mother

Divine. Material prosperity cannot give you salvation. Being the source of everything, devilishness also will be manifesting from that wonderful power and you can very well understand that devilishness cannot help you for salvation.

DISCIPLE— There were people who used to worship the aspect of Mother Lakshmi who is the presiding deity of prosperity for Mukthi also; Mother Divine may control devilish powers and help Her devotees in their attempt of gaining salvation.

SWAMIJI— Yes, if one invokes divine aspect under any name he will be realizing God and attaining salvation. Lakshmi in Her divine aspect will give Mukthi. All devilish powers will be controlled by divine powers only. Invoke divine aspect of the deity whom you worship. You know that there are powers existing developed in the wish of Brahman. Lower powers are existing developed in the wish of higher powers. All these are developed from Brahman and existing to preserve cosmic existence. They cannot be helpful for spiritual evolution as they are for

cosmic developments and preservation. God and all His glories existing in the Kingdom of God manifested from sublime divinity as believed and worshipped by men are emblems of evolved divinity and they are to help human beings for spiritual attainments. You know that the aspect of sublime divinity manifested from Brahman is God. Spiritual evolution leads one to destruction of material existence. Sublime divinity invoked as God alone will help men for spiritual evolution. Powers developed by spiritual life and practices are divine powers always elevating human souls to higher regions in Brahman.

DISCIPLE— Savithri, Gayathri and other aspects of Devi are obstructing powers in spiritual march as I understand from the descriptions of Swamiji.

SWAMIJI— Yes, they are obstructing if you want further elevation from their regions. Devas and eternal beings are also creating similar obstructions. They give you spiritual joy in various ways in their regions, help you to attain their states of existence and point out to you the higher

state of divinity which is your next goal, but they obstruct you if you attempt to go beyond them. One can enjoy communion with the higher divinity from their state. It is the mysterious nature of Mahamaya that is playing wonders in this way. Divine Powers acquired by you by your own spiritual efforts and your faith and devotion to God will help and guide you to go beyond all those powers.

DISCIPLE-- These powers existing as manifested glories in higher regions are to be God's powers and I am sure that these are ruling over the cosmos. Swamiji said that individual powers existing manifested in all these states of existence are doing cosmic duties.

SWAMIJI— I said that they are doing cosmic duties allotted for them. They are not the cosmic controllers. You may get surprised if I say that there is no cosmic controller existing manifested anywhere. In this world of your's, human activities, life and conceptions of the members of the human society develop a power known as Dharma. You may call that

power by any other name you want, but there is such a power development from the life and activities of the majority of the society in each country. That wonderful power called Dharma is influencing men in this world in various ways. Dharmic power or Dharma is causing developments of various kinds in different spheres in this world. Mentality of people are developed from Dharma. Experiences of happiness or misery enjoyed by society and individuals are developed from Dharma. Social disorders, calamities and social destructions are caused by this invisible power Dharma. This Dharma influences in spiritual affairs of human society in various ways. You have heard that there will be wonderful manifestations of divine personalities to make adjustments and to establish Dharma in different parts of this world whenever there will be need.

DISCIPLE— Incarnations of God appear in this world to establish Dharma whenever there will be need.

SWAMIJI— Incarnations of God are a particular class of divine manifestations

from the Kingdom of God. Incarnations protect well established Dharma by destroying enemies of Dharma and by conquering the power of Adharma (degrading power developed from social life and activities). I may say that both these Dharmas and Adharmas are developments from the life and activities of the members of human society and are to be treated as one power only. If the society is immersed in good and ethical conducts and methods of lives the power known as Dharma will grow in this world and if the society is immersed in selfish, immoral and atheistic dogmas there will be development of Adharma. Generally the human society when immersed in Adharma, is in miseries and ruins. God ought to be capable of destroying Adharma by mere wish only if He is the cosmic controller of that type, but He does not do so. As ordained by divine authority a wonderful personality will be born in this world who will try to adjust Dharma and Adharma with the help of others. Those who possess wonderful powers and glories and are engaged in establishing Dharma by annihilating Adharma are considered as incarnations of God. They may accent

wonderful methods suited to growing conditions to establish Dharma in this world. There will be prosperity reigning in this Kingdom of men if Dharma is reigning.

DISCIPLE— Am I to understand that this Dharma is the power of God developed from the society's life and activities here?

SWAMIJI— You may say so. Dharma and Adharma are powers developed in this world as the effects of moral or immoral lives of the society and they are really reigning powers here. Dharma will elevate you and Adharma will destroy you. God in His infinite grace ordains manifestations of divine personalities to set right confusions in this world. This is how cosmic administration is going on. Kingdom Of God is having differentiations of names, forms, caste, religion and nationality as human consciousness is well established in all those arrangements. All advents from that state of the Kingdom of God will be upholding those differentiations. The power reigning in that state is wonderful Savithri Sakthi and the person who mani-

-fests from that state of divinity will be showing wonders of all kinds. Generally all incarnations are from Vaikunta only. Lord Buddha, Sri Sankara and Sri Ramakrishna are from Brahman beyond all differentiations, but they had glories of Vaikunta shining in them. Sri Sankara was a manifested glory from Brahman to spread Brahma Vidya manifestations and knowledge of Brahman, but He was having powers and glories from Vaikunta to uphold well established tenets and religious conceptions. Lord Buddha was a glory of Brahman and He was not having any glory or power from the Kingdom of God and His adjustments were universal. Sri Ramakrishna was from the Kingdom of Brahman and Lord Krishna's soul from Vaikunta was in Him to make wonderful world wide adjustments. There were many others manifested in different parts of this world at different ages to make different adjustments. Some of them might have appeared only to lead ordinary human souls to the Kingdom of Brahman. You must know that there is no possibility for ordinary men to attain the Kingdom of God without the help and guidance of great sages or saints

whom you call Mahapurushas These Mahapurushas are manifested divine beings for divine purposes. All these advents take place in this world to help human beings in their march to the goal of human life which is God realization.

DISCIPLE— Incarnations are from the Kingdom of God while Mahapurushas are from the Kingdom of Brahman. I think these Mahapurushas return to Brahman only.

SWAMIJI— Yes, Mahapurushas return to Saguna Brahman and exist therein communion with Brahman. Whenever there is need again they come to this world to lead human souls. There are Mahapurushas existing in the Kingdom of God also to lead men to that state.

DISCIPLE— Swamiji told that Sri Ramakrishna, Sri Sankara and Lord Buddha were from the Kingdom of Brahman. Again you said that any number of Mahapurushas (great souls) manifest from the Kingdom of Brahman to lead and guide human souls to the Kingdom of God or

Brahman. Is there any difference between these Mahapurushas and Lord Buddha, Sankara and Sri Ramakrishna?

SWAMIJI— Sri Ramakrishna and others are for making adjustments needed in this world and for leading human souls to higher regions. Ordinary Mahapurushas are only to lead a few souls to higher regions and to reveal knowledge to human society. It is very difficult to get salvation from the clutches of Mahamaya. Those who are born from Brahman for that purpose alone can give release to human souls. The soul of man attains the Kingdom of God or Brahman through their blessings.

DISCIPLE— Do you mean to say that self-efforts are not capable enough to redeem the soul from sins ?

SWAMIJI-- Self-efforts are essential, but self-efforts alone will not give salvation. God's grace will flow through these great souls and such grace will be essential for the attainment of salvation.

DISCIPLE— You told me Swamiji

that there will be adjustments made by wonderful divine advents like that of Lord Buddha and others in this plane of earth. Will there be any adjustments made in higher regions also by their lives here?

SWAMIJI— Certainly there will be adjustments in higher regions of existence also. Higher and lower regions are mere developments from the conceptions of human consciousness. If one does not believe in any higher region of spirit, he will certainly not have experience of such higher regions. He will not aspire to attain those states if he does not know their existence and he will not lead austere life with such a purpose. It is these divine beings and powers who have revealed divine knowledge to lead men to higher regions of existence. There will be adjustments in those blessed regions also on the line of adjustments made here so that followers can attain and enjoy.

DISCIPLE— Sri Ramakrishna said that His advent this time is to give salvation to many. Those who came to Him shall be saved. I do not like the sense of narrowness shining in this declaration.

SWAMIJI— Don't think that He was declaring that those who came to Him alone shall be saved. He came to show light to all. His advent invigorated all paths and religions with new spirits. He was common to all. His directions were wonderful synthesis of religions and He declared a common goal. All others were adhering to different methods and different aspects of God while Sri Ramakrishna was declaring a common Godhood although He admitted differing paths. He said that all religions are paths leading to the same goal known as God. God is an existence where all souls will assemble and enjoy His divine presence. He Himself gave appearance as different Gods and Goddesses to different devotees to show that the same divinity can be experienced in different ways in different forms and glories. You see that different religions and sects can assemble in His institutions. Such an adjustment will take place in the Kingdom of God also. There will be a wonderful assembly of devotees who follow different religions and faiths in His Kingdom. His life paved the way for attaining cosmic consciousness where one will be having cosmic divinity as the object

of worship. He declared the cosmic existence of God beyond all differentiations of name, form, caste, creed and nationality and He attained that God by spiritual attainments. He Himself lived as a divine being common to all. His experiences in spiritual realms were that all Gods and Goddesses of different faiths and religions attained oneness in Him. During His lifetime His presence in Dakshineswar temple was used as meeting place of divine assembly by followers of different religions and after Him an institution grew in His name where all can assemble without any distinction. All these are wonderful developments in this world. It was a terrible state in India before His advent that inspite of all glorious declarations of Upanishads priests ruled all over and priesthood was reigning in religion. All these new adjustments will take place in the Kingdom of God also as the effect of the life and teachings of Sri Ramakrishna. In Sri Ramakrishna Mandala in the Kingdom of God all people of all countries without any distinction of caste or religion will assemble and all will worship wonderful principle, the sublime

divinity as God. You are dissatisfied with the statement that, He appeared this time to lead many to the Kingdom of God. You may be feeling that all incarnations and Mahapurushas are manifesting in this world with that mission only. I told you that Lord Buddha appeared from cosmic state of consciousness. He insisted in renouncing this world if one is aiming at salvation. Sri Sankara also insisted on renunciation of this world. Sri Ramakrishna was very firm in His declaration that lust and Gold must be given up if one is to attain beatitude. His path was also renunciation of this world although He followed the path of devotion. Others also must have declared all these, but they were not very particular to attain renunciation. There were sages and saints who inspired men with the glorious ideal of renunciation and Sanyasa but you will see that these three personalities only are there in whose name orders of Sanyasa have come up in this world. Lord Christ also had certain orders of monks. These orders will reflect in higher regions also and you can imagine that Sanyasins will assemble in the Kingdom of God where Sri Ramakrishna resides. That

wonderful assembly of devotees and Sanyasins will be unique development in that region.

DISCIPLE— Why Swamiji, Sri Sankara is one who upheld the ideal of renunciation and Sanyasa.

SWAMIJI— Yes, it is so. But He is not accepted as an Ishtadeva (chosen ideal) by many. You can imagine that there will be no such sphere where Sri Sankara will remain in His Chitsabha (assembly of devotees).

DISCIPLE— Lord Buddha founded the religion and His followers are Bhikshus. He will have such an assembly in the Kingdom of God.

SWAMIJI— I am sorry to say that Lord Buddha will not exist in the Kingdom of God although an emblem of Buddha will appear and exist. Lord Buddha attained sublime divinity and no one can assemble there. In the Kingdom of God where Lord Buddha's emblem shines there will be Bhikshus only existing with Him. Sri

Ramakrishna's assembly will be wonderful and unique as it will be an assembly of monks and devotees. You may now ask about the spheres of Lord Christ, Lord Krishna, Mohammed Nabi and others. You know that they have never upheld the ideal of Sanyasa. Sanyasins also may be worshippers of those incarnations of God. Lord Christ's followers are not Bhikshus inspite of their monastic life. I have to tell you that Hindu Sanyasins never worshipped any personal God as they were followers of the religion of Vedanta. Sages and saints were not Sanyasins always. Many were householders immersed in religious lives. Lord Christ also was not upholding the ideal of Sanyasa. All who followed God were devotees of God and they were not very particular about the vow of Sanyasa. Lord Buddha and Sri Sankara were very particular about Sanyasa. Sri Ramakrishna became a Sanyasin, but He lived an ordinary life with white clothes so that householders also could mix with Him freely. He boldly declared that householders also will get salvation and He wonderfully evolved the path of devotion to give the highest attainment of Salvation. His declaration that those

who approached Him shall attain salvation means that those who accepts Him as chosen ideal shall get salvation. He has nothing else to give. He was asking for renunciation of lust and gold from all and He was telling that by following the path of devotion one will get Mukthi. His wish will take place. I need not describe again that He came this time to give Mukthi only as you can know from the above descriptions that He had nothing else to give and that His advent was to lead men to salvation.

DISCIPLE— Swamiji says that Sri Ramakrishna evolved the path of devotion and by following that evolved path one can attain absolute existence of Brahman. So far the conception was that the path of knowledge alone can give salvation.

SWAMIJI— Path of knowledge alone can give salvation. But there is possibility of attaining knowledge by following the path of devotion if His methods are accepted. Rigid observance of prescribed rites and firm conviction about the personal qualities and glories of individual aspects or deity or God causes development of narrowness

in devotees. If one is prepared to accept universally acceptable principle as God and if he is believing that all manifestations and glories of God are from that most exalted principle itself that man is having knowledge shining in him. Sri Ramakrishna's realizations and declarations are really leading one to the highest pedestal of knowledge. He says that sublime divinity is Brahman. Mother Divine or Saguna Brahman is nothing but manifested state of Brahman beyond conception. All manifestations of personal Gods with or without forms are nothing but glories or appearances of that wonderful power known as Saguna Brahman. You will see the essence of knowledge in these declarations in spite of their appearances as devotion. His expression of the word Mother Divine may be inspiring devotion, but His explanations about the glorious existence of Mother Divine as Brahman is inspiring with divine knowledge. One will attain sublime divinity by following His conception of God beyond personal aspects, glories and powers.

DISCIPLE— God is only one. Why should there be different aspects and glories?

SWAMIJI— God is existing as infinite divinity beyond all considerations. Who can say whether it is one or mere divine existence only? Men want a God and they conceive in their own way Sublime divinity known as God beyond everything appears as conceived by men. Know this truth and dive deep into divinity in your worship and meditation. You will surely attain God who is beyond everything else.

DISCIPLE— God beyond everything else is Brahman the Absolute. That is the goal of all knowers of Brahman. Swamiji says that by following the path of devotion one can attain the state of absolute existence. I desire to know more about the method.

SWAMIJI— Path of devotion is aiming at God realization as you know. God is nothing but a glorious manifestation from the absolute principle and different glories or personalities are nothing but manifestations of the wonder that is known as God. Devotees worship and meditate on personal or impersonal God of their own conceptions and try to attain the Kingdom of God

where God exists in the glories and powers as they understand. If they conceive God as the principle beyond all manifested existence full of differentiations and worship and meditate upon their chosen ideals as mere emblems or manifestations of that God their worships reach the real God who is the source of everything. By meditating upon God who is only a manifestation of sublime principle the meditator attains that wonder known as cosmic divinity or God.

DISCIPLE— I have heard that the only God who is really supreme God alone gives all rewards for prayers and worships of votaries of different deities. Why do you say Swamiji that the worship of the devotee will reach real God only if his conception is properly evolved?

SWAMIJI— All rewards are given by one and the same principle known as God, but that God appears as different deities as conceived and worshipped by devotees. Glories and powers of individual deities as conceived only will shine through those manifestations. If the worship is done with proper conception the reward will

be from the reality behind all manifestations.

DISCIPLE— These explanations will give an impression that God is having subjective existence only.

SWAMIJI— God is the only existence in the cosmos. I do not say that God is having subjective existence as conceived by any. These powers are glories of God. Human souls are also glories of God. These glories need not cause development or manifestations of God through faith, devotion and worship. Sri Ramakrishna dedicated Himself at the will of God and He prayed for realization from the depth of His heart. He had realization of God as wonderful divinity or divine light without attributing any state of divinity. He again prayed for the appearance of his mother Kali as conceived by Him and He got realization of that deity also. This is the real state of existence of God. God exists as sublime divinity only. All other manifestations of glories powers and personalities are taking place from that divinity as activated by divine

beings and human consciousness as I told you so far. You may consider that the objective existence or real existence of God is in sublime divinity as wonderful divine light only. All other manifestations are subjective in a way as all conceptions of forms and descriptions are revealed by divine beings and powers and made by human consciousness. Sri Ramakrishna had various experiences and realizations without his knowledge or meditations. Most of His experiences in Bhavasamadhis were objective experiences. Of course, you can say that He saw Gods and Goddesses in the forms and states declared by scriptures and thus they are subjective manifestations. However He had various experiences unthought of by Him.

DISCIPLE— I understand now that there is real existence of God as wonder of wonders. No one can say what He is. He is considered as wonderful divinity capable of producing all these visible and invisible universes by mere wish only. His manifested appearance will be wonderful divine light. This cosmic wonder known as God can appear before men in any form or as

any kind of power or glory as men desire to see or as it itself wishes to show men. This God is really the divinity that is existing within men. This God is the soul of human soul and yet men are able to see the God beyond themselves as wonderful divine entity loving, protecting, guiding and blessing men. Really God alone is the refuge for a human being in spite of his denunciation of the existence of God if he does so. God is cosmic divinity - the sum total of everything in this cosmos. To attain God is the aim of human life. Worship, Japa, meditation and other kinds of spiritual practices will lead the soul of man to the Kingdom of God or the Kingdom of Brahman in course of time. By depending upon God one may gain material happiness also while living in this plane of earth if he is in need of such enjoyments. Attaining God is the only purpose desirable in human life.

SWAMIJI— You said that God is the sum total of everything in this cosmos. I do not agree with that conclusion. God is the source of everything and He is certainly the goal also. Mahamaya brings up

wonderful developments of different states of existence and experiences in Brahman. The soul of man is enjoying the glory of God in various states of divine existence manifested and vibrating there by the will of Mahamaya. One can attain the Kingdom of God and enjoy bliss by following the path of devotion. If he gains knowledge about God and immerses into higher types of meditations he can attain the Kingdom of Brahman and enjoy bliss in eternity. Let there be a proper conception of God in the light of the realizations and declarations of Sri Ramakrishna. Let all aspirants dive deep into devotion with firm conviction that his chosen ideal is the highest principle appearing as conceived by him. This understanding and conviction will elevate the individual to a higher state of consciousness and his meditation will become impersonal in course of time. The form of the deity will disappear into the wonderful divine halo of light around the deity and the consciousness of the meditator will soar high into a most exalted divine light and be immersed in that divinity. However you may know that the aspirant himself can attempt to go beyond the personal medita-

-tions of God by bringing up light divine around the form of the deity and by dissolving the divine form of the deity into that light. He may begin meditation on the form of God and then convert the human form into living divinity and then again try to see his chosen ideal as embodiment of divine light. Thereafter he can try to convert that form as one made up of flame of light only. Slowly the flame may spread infinitely or disappear into the divine halo of light around. The meditator can attempt and bring these changes in his course of meditation. When he attains wonderful divine light in meditation let him try to plunge into that light or divinity and try to expand as infinite expansion. That infinite expansion of divinity is God or Brahman the Absolute. The soul of man will attain absolute existence and he will be in the highest Samadhi at that state of meditation. Path of devotion will thus lead the soul of man to Nirvikalpa state of Samadhi by marching ahead in meditation.

DISCIPLE— The object of meditation can be made condensed light of lightning in the form of God spreading glare around and

that glare of light of lighting can be made all-pervading. The form may melt away into wonderful divine space full of lightning glare and conglomerations of lightning waves and the meditator may visualize cosmic pervasiveness of that wonderful light divine. Slowly he may immerse into that glory of lightning and plunge into meditation. He can visualize a wonder as a cosmic embodiment of divine light having glittering jerks at intervals and slowly his consciousness can become still in that wonderful light divine without any jerk. The consciousness of the individual will thus become one with cosmic expansion of divinity. This is a method of meditation I heard from these powers. I think that this method is very good.

SWAMIJI— Yes, you can explain divinity as light of lightning. By having cosmic expansion in conception the meditator will attain sublime divinity or absolute existence which is the goal of all paths.

